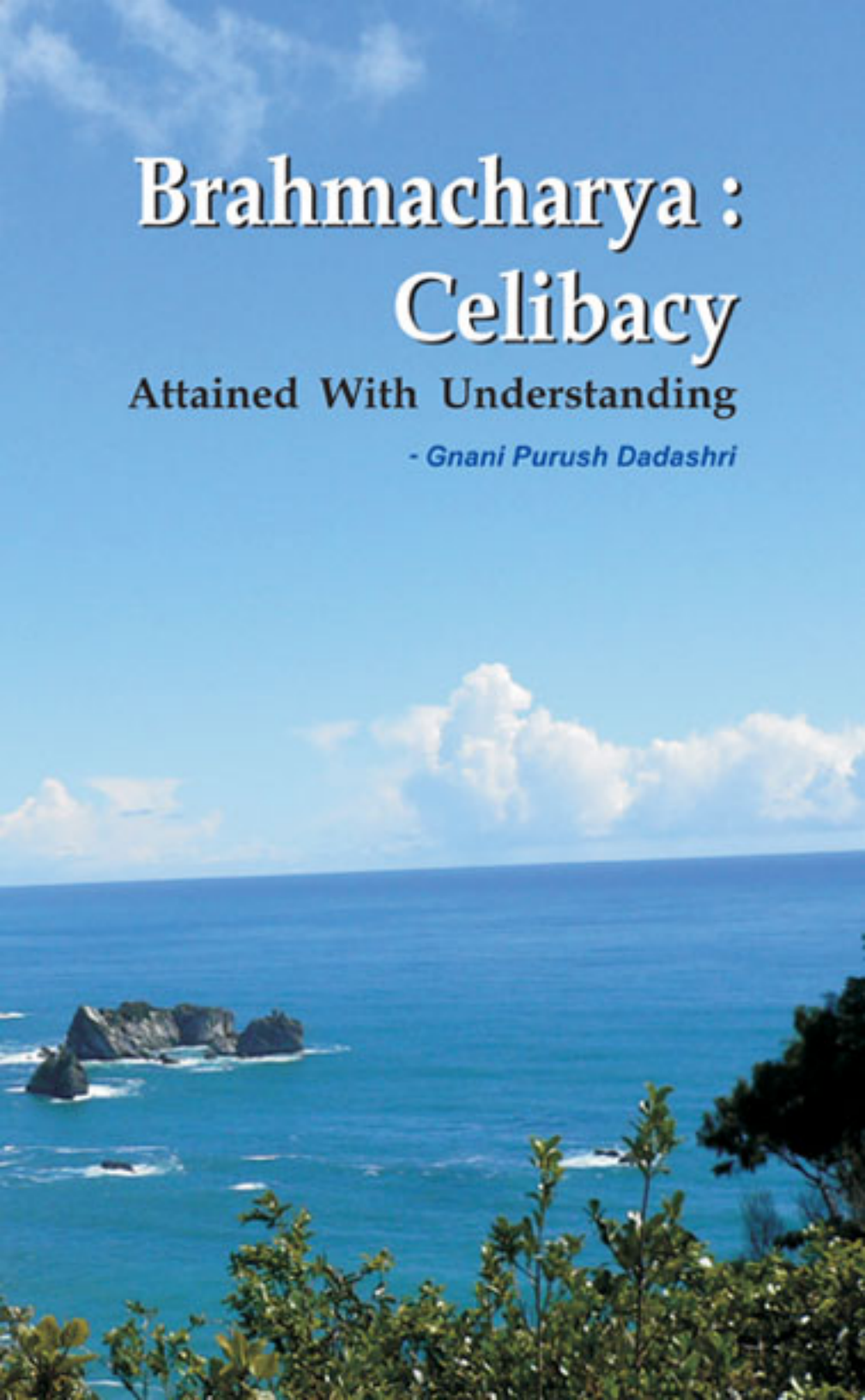
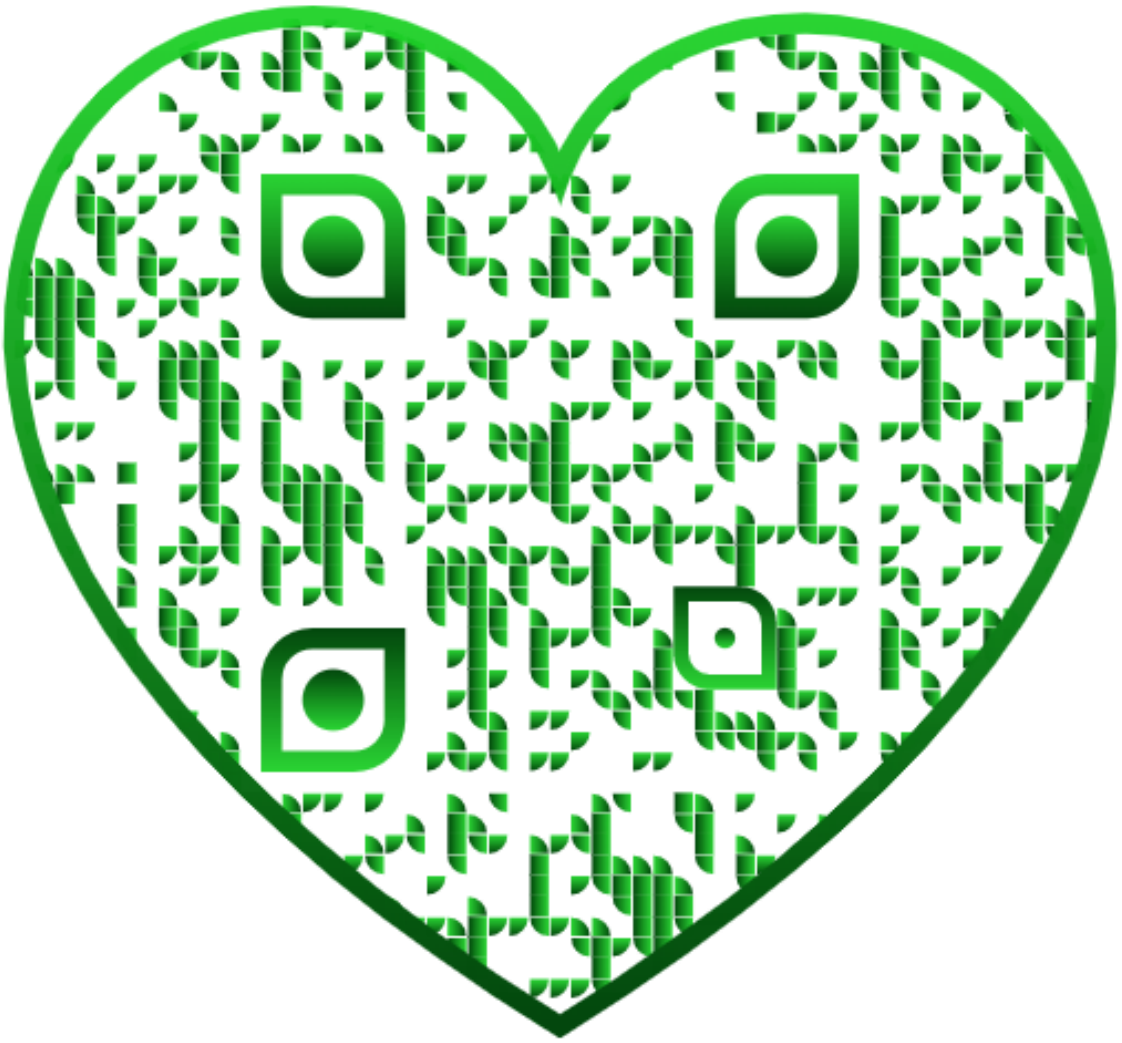
# Brahmacharya : Celibacy

## Attained With Understanding

- Gnani Purush Dadashri





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- Gnani Purush Dadashri

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# Trimantra

**(The Three Mantras)**

**Namo Arihantanam**

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

**Namo Siddhanam**

I bow to all the Lord who have attained final liberation.

**Namo Aayariyanam**

I bow to all the Self-realized masters who unfold the path of liberation.

**Namo Uvazzayanam**

I bow to the Self-realized teachers of the path of liberation.

**Namo Loye Savva Saahunam**

I bow to all who have attained the Self and are progressing in this path in the universe.

**Eso Pancha Namukkaro**

These five salutations.

**Saava Paavappanasano**

Destroy all the sins.

**Mangalanam cha Saavesim**

Of all that is auspicious mantras.

**Padhamam Havai Mangalam**

This is the highest.

**ॐ Namo Bhagavate Vasudevaya**

I bow to the One who has become the Supreme Lord from a human being.

**ॐ Namah Shivaaya**

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

**Jai Sat Chit Anand**

The Awareness Of The Eternal Is Bliss

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# Introduction to The 'Gnani Purush'

On a June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, a contractor by profession, was sitting on a bench on the busy platform number 3 of Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this event his ego completely melted and from that moment onwards he became completely detached from all Ambalal's thoughts, speech and acts. He became the Lord's living instrument for the salvation of mankind, through the path of knowledge. He called this Lord, Dada Bhagwan. To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifest within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he is yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarsali, a suburb of the city of Baroda and raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interaction with everyone around him was exemplary even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One), his body became a 'public charitable trust.'

Throughout his whole life he lived by the principle that there should not be any commerce in religion, and in all commerce there must be religion. He also never took money

from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct and step-less path to Self-realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a short cut, whereas 'Kram' means an orderly step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

## Who is Dada Bhagwan ?

When he explained to others who 'Dada Bhagwan' is, he would say:

"What you see here is not 'Dada Bhagwan.' What you see is 'A.M.Patel.' I am a Gnani Purush and He that is manifest within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifest within you, whereas within me he is fully manifest. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me."

## Current link for attaining the knowledge of Self-Realization (Atmagnan)

"I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?"

**~ Dadashri**

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of

the Self as well as knowledge of harmonious worldly interaction to all who came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988, Dr. Niruben continued his Work, traveling within India to cities and villages; and going abroad visiting all continents of the world. She was Dadashri's representative of Akram Vignan, until March 19, 2006, when she left her mortal body entrusting all further care of the Work to Shri Deepakbhai Desai. She was instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self-realization for modern times. Hundreds of thousands of spiritual seekers had taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Shri Deepakbhai Desai had been given the siddhi to conduct satsang of Akram Vignan by Gnani Purush Dadashri in presence of Pujya Niruben Amin. Between 1988 and 2006, he has given satsang nationally and internationally as directed by Dadashri under the guidance of Dr. Niruben Amin. Now these satsangs and Gnan Vidhis of Akram Vignan continue in full force through the medium of Atmagnani Shri Deepakbhai Desai.

Powerful words in scriptures help the seeker in increasing their desire for liberation and thus they represent the path. The knowledge of the Self is the final goal of all seekers. Without the knowledge of the Self there is no liberation. This knowledge does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of the Akram Vignan, even today one can attain Atmagnan, by meeting a living Atmagnani. Only a lit candle can light another candle!

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## Note About This Translation

Gnani Purush Ambalal M. Patel, popularly known as Dadashri or Dada or Dadaji, used to say that it is not possible to exactly translate his satsang on the Science of Self-Realization and the art of worldly interaction, into English. Some of the depth and intent of meaning to be conveyed to the seeker, would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however grant his blessings to convey his original words to the world through translations in English and other languages. It was his deepest desire and fervor that the suffering human beings of the world attain the living freedom of the wonderful Akram Vignan that expressed within him. He further stated that a day would come when the world would be in awe of the phenomenal powers of this science.

This is an humble attempt to present to the world the essence of the teachings of Dadashri, the Gnani Purush. A lot of care has been taken to preserve the tone and message of his words. This is not a literal translation of his words. Many individuals have worked diligently for this product and we remain deeply thankful to them all.

This is an elementary introduction to the vast new treasure of his teachings. Please note that any errors committed in the translation are entirely those of the translators and for those we request your pardon.

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# PREFACE

This book is a compilation of satsang with Gnani Purush Dadashri on the major topic of sexuality and all its overt and subtle aspects. The nature of sexuality, its clear and present life dangers, as well as potential dangers for the lives to come are described by the Gnani and then the beneficial effects of brahmacharya are shown with scientific exactness. Precise understanding, of practical attainment of brahmacharya, gained by eradicating the root cause of sexuality, is given to the seeker. Taking into deep consideration the varying levels of spiritual understanding of the seeker, this abridged version of the two major volumes on brahmacharya, has been edited to provide the complete spectrum of the ways to attain total brahmacharya with understanding.

Part One, Section One: Contains the explosively powerful words of the Gnani Purush, which will dissipate all elements of sexuality and result in tremendous dispassion towards sex. The world, which is immersed in the illusion of false enjoyment of sex, is awakened to the reality of the poison that it truly is. Then, what is the right approach to bliss and how to attain it are provided.

Part One Section Two: Having become convinced of the benefits of brahmacharya and truly inspired by this discussion, the aspirant then dares to scale the mountain of brahmacharya and expresses his willingness to do so. Having met the Gnai Purush and with his continued nearness and grace, he takes the firm vow to be free from all elements of sexuality through the mind, speech and the body. The Gnani Purush then unfolds for him and remains there for him on this mighty path of brahmacharya filled with all kinds of temptations, pitfalls and obstructions. The Gnani remains with him until the attainment of total brahmacharya.

It is a wonder to see people jump willingly into the very cesspool of sexuality life after life, from which they have come out soiled and stinking, after great difficulties! These people are really stuck in the refuse and are yearning for escape but cannot find the way out. For these who really want a release from this suffering, this unique new vision of the Gnani Purush becomes the exclusive and guaranteed key to total liberation.

From all joint interactions of the thoughts, speech and acts of sexuality the mahatma followers of Akram Vignan experience a constant separation and bliss that is the Self. This is the living experience of the married mahatmas who have to interact sexually as part of their unfolding karma, while holding still their desire to rise in brahmacharya. This means that the married state is not an obstruction to brahmacharya!! This is taken into details in Part Two of Section One of this book.

The practical applied brahmacharya of the married state, the awareness of the Self in it, the line of demarcation between the effect of karma and the independent effort of the awakened Self, the vigilance against the horrors of illicit sex, the profuse inner remorse for any sexual impulses, the precise and continuous opposition towards any form of sexuality, the constant pratikramans towards any errors of subtle nature etc, are discussed here. Furthermore, very subtle scientific explanations that are relevant in the matter of gross sexuality versus the subtlest nature of the Self, the enjoyer of sex versus the total detached state of the Self, the real doer of the faults versus the need to become faultless in matters of worldly sex are all discussed with great clarity so that there is no room for misapplication of these lofty principles for any loopholes and wanton freedom in sex.

What lofty heights of vision, the Gnani Purush, who as the enlightened Self moves about unbound by any circumstance of

the material world, unveils for us all ! He initiates the cause brahmacharya in the light of this absolute vision and experiential bliss for all who come to him seeking freedom from the clutches of sexuality and its misery.

The uninterrupted pure brahmacharya through the medium of thoughts, speech and acts that is the exact prerequisite for final liberation, is that which stills one eternally in the supreme bliss of the Self, uprooting all elements of worldly life interactions. In this era of the Kaliyug this amazing feat is indeed possible through 'Akram Vignan'! The one who attains such brahmacharya with the help of Akram Vignan has a guarantee of liberation in one more lifetime.

In this environment rampant with profuse sexuality and its vibrations, the Gnani Purush's extraordinary and effective speech demolishes all elements of sexuality and illusion of the seeker and makes him still in brahmacharya with understanding. The reader is requested to use these great words of the Gnani with deference and care so that the desired aim is attained.

**- Dr. Niruben Amin**

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# Brahmcharya : Celibacy

## Attained With Understanding

## PART ONE

### Section One

### The Real Nature Of Sexuality As Seen By The Gnani Purush

#### [1] The Detailed Analysis Of Sexuality

**Questioner :** Where men and women exist naturally in this world what is the need for brahmacharya (freedom from all sexual impulses through thoughts, speech and acts)?

**Dadashri :** Yes men and women happen to be part of nature. The account and result of brahmacharya in this life is also a natural account. This world is the fruit of man's deep inner intent. This intent is laid down as a seed in the past life and the fruits come forth in this life. If you had the deep inner intent for brahmacharya in your past life, then brahmacharya will unfold in this life. The world is your own projection.

**Questioner :** For what benefits should one practice brahmacharya?

**Dadashri :** If you get hurt here on this arm and you start bleeding, why do you do everything to stop the bleeding? What is the benefit?

**Questioner :** We do not bleed excessively.

**Dadashri :** What would happen if you do bleed excessively ?

**Questioner :** The body will become weak.

**Dadashri :** So it is with abrahmacharya (incontinence of sexual impulses), the body becomes weak. All the diseases in the body are due to abrahmacharya. Yogurt is not the end product of milk. Yogurt is converted to cream, which is finally converted to butter. Similarly, all that you eat and drink, the air you breathe, results in a final product, which is the essence of the body. Brahmacharya is the ultimate essence of this complex of intake and output, this living body.

There are two things in this world that one should not waste. One is money and the other is semen. All the money in this world is going down the drain. It should not be used for oneself. Money should not be misused and one should practice brahmacharya as much as possible. The ultimate extract of our nourishment is semen and it is dissipated and lost in sex. There are certain nerves in the body that help preserve semen and this in turn protects the body. Therefore, brahmacharya should be preserved as much as possible.

**Questioner :** But, I still do not understand why one should practice brahmacharya?

**Dadashri :** I am not trying to force you into doing anything. You should be able to understand by yourself. It is a different matter if you cannot practice brahmacharya, but you should never oppose brahmacharya. Brahmacharya is the best tool for health and spiritual progress.

Let go of this talk of brahmacharya. Do not practice brahmacharya. I am not of the opinion that you have to practice

brahmacharya. I do tell people to get married. I do not have any objection to people getting married.

Those who desire the pleasures of worldly life and have a desire for material things, they should get married and those who do not like worldly pleasures and are seeking eternal happiness, should not get married.

**Questioner :** Is it true that the married people attain real knowledge, atmagnan later than those who are not yet married ?

**Dadashri :** If a married couple takes a vow of brahmacharya, they will understand the bliss of the Self completely. Otherwise, they cannot understand whether their happiness comes from sexual gratification or from the pure Soul. Those, who are under the vow of brahmacharya, experience eternal bliss of the Self within. Their mind and body both remain healthy.

**Questioner :** Then, is the state of the Self the same for the one who is married and the one practicing brahmacharya?

**Dadashri :** The person who is under the vow of brahmacharya will never fall, no matter how bad the difficulties. That is called safe side.

Brahmacharya is the king of the body. A person practicing brahmacharya has a wonderful mind. Brahmacharya is the extract of the entire living body.

**Questioner :** This extract of the body, the vitality, does not go to waste, does it?

**Dadashri :** No. The vitality may dissipate. It does become useless in sex, does it not? That extract is a very different matter. Lord Mahavir had the extract of brahmacharya for forty-two years. Vitality is the ultimate extract of all the extracts from the food we eat. If this extract is properly preserved, one can

quickly attain the Self. One will be protected from the pains of the world and all bodily ailments. There will be no suffering of any kind.

**Questioner :** Does brahmacharya not come under the non-Self?

**Dadashri :** Yes, but it is the final balance and extract of the living body.

**Questioner :** Then how does the extract of the non-Self, the living body, help the Self?

**Dadashri :** The Self will only be attained through the attainment of the extract of the living body, the non-Self. This is always the case in the traditional spiritual Kramic path. Without this there is no progress and one will have difficulty in remembering and saying simple sentences of scriptures. Because the Gnan that I have given you is Akram (direct, step-less), this does not matter.

**Questioner :** Does this mean that there is a connection between brahmacharya and the experience of the Self?

**Dadashri :** Of course there is. That is the main point. With brahmacharya you can achieve whatever you want to. With brahmacharya your worldly aims will be accomplished. You will be able to follow your vows and commitments. There is ease of further progress in all directions. The extract of non-Self, brahmacharya is a very important. If this is present it opens the Self.

No one has provided a real understanding on the subject of sex, to anybody. That is because people themselves are involved in sexuality. The saints and sages in the olden days were very sincere and that is why they could talk and make people understand it.

That sex is poison is not known. If they did know that sex is poison, they would stay away from it. Therefore the Lord says that the fruit of knowledge of the Self is continuity as the Self What is the fruit of knowledge ? to stop, cease. one hasn't known the danger of sex and therefore he does not stop.

If there is anything to fear, it is the fear of sexuality. There is no other reason, in this world, where fear is necessary. Therefore, beware of sex, just like you would with snakes, scorpions or a tiger.

After earning merit karmas over countless lives, one attains birth in a family with good culture and high moral standing. But all this is lost in pursuit of sex and money.

So many people ask me, 'What is there in sex that my whole body feels like death after experiencing the pleasure of sex, my mind dies and my speech dies?' I tell them that all these people indulging in sexuality are already dead, but because you have not awakened to this fact, the same condition occurs again and again. Otherwise if ever brahmacharya is preserved, each human being has so much energy. The knowledge of the Self is the ultimate essence of time (samayasaar). This is real awareness that increases the experience of the Self. And brahmacharya is the essence of the living body.

The presence of brahmacharya in the mind, the body and the speech results in wonderful power of mind, wonderful power of body and wonderful power of the speech. What type of sexuality existed in the times of Lord Mahavir? The sex was limited to having one to two children. The Lord knew that this interaction would be abused in this day and age, so he had to add the fifth vow of brahmacharya.

It is a real wonder that humans are stuck in the terrible filth of exploitation of the five senses. It is horrible heap of filth.

The world continues to move in this filth, because people do not understand this. If one gives a moment's thought to this, then one would understand that this truly is a heap of filth. It is nothing but absolute filth. But people do not think at all. Why are human beings stuck in such dirt? It is because they cannot find a cleaner place (real happiness) anywhere else, therefore they continue to lie in this filth.

**Questioner :** So, isn't this a matter of ignorance of this filth?

**Dadashri :** Yes, it is ignorance and that is why he remains stuck in this filth. If one tries to, he can understand. He does not even try to understand this.

There are objects in this world that do not trap you into an inescapable trap of enjoyment. These things are all that one consumes for the needs of this body, like food items and water. This is not vishaya. These objects do not harm you, because they do not make you involved with them to the exclusion of everything else. Vishaya in general means that which holds your attention. Here we are talking about that which will grab you and take you into life after life. When is anything considered a vishaya? It is considered a vishaya if you become greedy or infatuated with it. Otherwise it is not a vishaya. Therefore, everything you see in this world is not vishaya but if you become greedy or obsessed with it then it is called vishaya. No vishaya in this world touches me in any way.

A spider spins a web and then it gets entangled in its own web. Similarly you, yourself have created this web of entanglement in worldly life. You had asked for it in your previous life. In the receptacle of intellect which you have brought forth in this life, you filled out a tender, a proposal for one wife, two to three rooms, one son, one daughter and a job. But along with the wife, you also received a mother-in-law, father-in-law, uncle-in-

law, wife's brother and sister, etc. What a trap! Had you known about this huge trap, you would not have entered it. You only asked for a wife, then why all this? Nature says it cannot provide just a wife. It also has to give you uncle-in-law, aunt-in-law etc. along with her. You will not have fun without them, the bigger the clan, the greater is the fun (!)

Now tell me, what do you want in the worldly life?

**Questioner :** I don't ever want to get married.

**Dadashri :** This body is full of difficulties, is it not? How do you feel about this body when you have a stomachache? What would happen if you start trading with someone else's body? Wouldn't there be more difficulties? In addition there are two to four children too. It may be okay if there is only a wife to deal with, as she may cooperate, but what would happen if four children came along, in addition? You will have endless difficulties.

Before leaving the womb, you experience so many terrible suffering within the womb and yet when you grow up, you go back to the womb in the sexual act. Such is the way of this world. No one has taught you the real thing. Even parents tell you to get married. And that is parent's duty, is it not? But, no one gives the right advice about the pain and suffering involved in married life.

Marriage is a severe bondage. One's situation is like that of a buffalo trapped in a cage. It is best not to get trapped in such a situation. And those who are already trapped should try to get out. The rest should escape after tasting its fruits.

A gentleman once told me that he misses his wife when he is at work. You fool! Would you lick pus off her hand, if she developed an abscess? Then, why are you so fascinated by a woman? This whole body is full of pus. Have you ever thought

about what this body is made of? The amount of love a hog has for a sow is greater than the amount of love a man has for his wife. Can you call this love? This is nothing but beastliness. True love is that which never increases or decreases. All this is nothing but infatuation.

The sexual act gratification is nothing but eating garbage. It is refuse of the whole world. How can this be food for the Soul? The Self has no hunger, and no need for any external thing. It is absolutely independent.

The whole world is engrossed in an illusionary enjoyment. It is not a real enjoyment. Yet people believe it to be so. If sexual pleasure was to be analyzed it would lead to severe nausea.

This body turns into ash, and then a new body is formed from the atoms of this same ash. This is the result of ashes from endless lives of the past. It is nothing but refuse. And sex here is the refuse of all refuse. It is the same old ash and the same old atoms merging together. Even cooking utensils once washed, will look cleaner the next day. But what if you ate in the same utensils over and over without cleaning them? Is that not eating filth?

Say if you ate some delicious pudding, how would it look if it were vomited? Would it look pleasing enough for you to hold it in your hand? Even if the bowl was nice and clean and the pudding was delicious when you ate it. But if it were vomited, no matter what happens, you would not eat that vomit. And yet this other vomited stuff is taken in again. But this kind of awareness is absent. This is the illusion.

Amongst the objects of the five senses, that of the tongue is the only correct and acceptable one. All others fool you. This is the only acceptable indulgence, the one of the taste of food. What would a good quality alphonso mango taste like? Within

the illusionary world this one of taste, is the one pure vishay.

Vishaya, sexual process is an excretion. All that is discharged from the nose, ears, mouth etc. is all an excretion. Even the discharge of semen is an excretion, an end result, but one cannot remain without being involved totally in it, and it will not leave without one becoming involved in it at the time.

I am amazed at how an intelligent man finds gratification in sex. When you analyze sex, it is like scratching an eczematous lesion. I often wonder, is this all we have done in endless lifecycles? All the things that we do not like are in sex. It is full of stench. Eyes do not like to see. Nose does not like the smell it. Have you ever smelt it? You should have. Then you would lose all passions. The ears do not like it either. Only the skin likes it.

Sex has not resulted from an intellectual game and effort. It is simply a distortion of the mind.

I see so much filth and impurity in sex, that I never have any thoughts about it. I have seen so much in this that I can see through the contents and cross sections of the person as a whole.

Man has the wrong belief that pleasure exists in sex. Now, if you experience greater happiness and pleasure in something other than sex, then you would not seek pleasure in sex. There is no happiness in sex but there is no other option for the humans in worldly interactions. Otherwise who would knowingly open the lid of a gutter? If there were happiness in sex, Chakravatis (kings of continents) with so many queens, would not have set out in search of real happiness. With Gnan, Self-realization you attain eternal bliss. Yet, after this Gnan, sexual impulses do not leave you immediately. They leave gradually. Still one must think about how filthy and dangerous sexual involvement is.

It is the disease of man to see a woman as a woman.

When there is no such disease he will not see her as a woman.

If we count from endless number of births, men have always married women and vice versa, but still the fascination in sex remains. When will this ever end? Would it not be better if you become single so that all these difficulties would end?

Brahmacharya should be practiced with understanding. If the fruit of brahmacharya is not moksha then, that brahmacharya is like castration. It will make your body good, strong, and good looking and you would live longer. Even a bull becomes strong and healthy.

**Questioner :** I do not feel like getting married at all.

**Dadashri :** Really! Will you be okay if you don't get married?

**Questioner :** Yes, my only desire is to attain brahmacharya. Please give me some strength and understanding for that.

**Dadashri:** For that you have to have a deep inner intent. Everyday, you have to say, 'Dear Dada Bhagwan! Give me strength to practice brahmacharya'. And you have to get rid of the slightest thought of sex as soon as it arises. If not, a seed of sex will be sown. If allowed to remain, after two days it will kill you. Hence uproot such a thought and get rid of it right away. Next, make sure that you do not look with sexual thoughts at any woman. If your eyes happen to pull you towards a woman, pull them away from her, remember Dada and ask for forgiveness. When it continuously remains within that any element of sexuality is not worth pursuing then it will all be a clean farm, no seed will sprout. Even now if one stays under my shelter, then his goal of brahmacharya will be fully attained.

The one who definitely wants to practice brahmacharya,

must first examine and severely test his control over his senses, and if he feels that he may slip, then it is better for him to get married. Even after that, it should be under control and he should alert her about his desire for exercising control.

### [2] On The Path Of Total Freedom From Sexual Impulses…

**Questioner :** What is the method by which sexual impulses are gotten rid off in the Akram path?

**Dadashri :** This is a different path. Here, you do not have to remove any sexual impulses. So many people practice brahmacharya of the mind, body and speech here. Those who are married, find their solution from the way that I have shown them.

'Here', as the Self there is no place for sexual impulses or sexuality. 'This' place, the Self is eternally free from any movement. It never leaves its original state (nirvikari).

Sexuality is not poison. Fearlessness in sex is poison. There is no problem in sex if it has to be done, as a last resort, just as if a policeman were to force you to do so. It should not happen by your own choice. Do you have any choice but to sit in the jail if the policeman puts you there? Is there any escaping from there? Similarly, you do not have a choice when karma unfolds its account and the sex act in the mind, speech or body, happens. Any religion that sanctions and allows sexuality is no religion. Religion exists where there is brahmacharya. No matter to what little extent religion is present, it must be free from all elements of sexuality.

**Questioner :** Yes, that is true, but shouldn't there be a means of going from one shore of sexuality to the other shore of brahmacharya?

**Dadashri:** Yes, for that there is Gnan. For brahmacharya,

the right guru has to be encountered. The guru must not have any element of sexuality. If the guru is sexual in any way, the entire following will go to hell. They would not be able to see human life again. Sexuality of any type does not suit a guru.

No religion accepts sexuality in spiritual matters. Those who accept and allow sexuality in spiritual path are on the wrong path, in fact on the path opposite of liberation, the path to hell. Such wrong and misguided paths and teachers did exist in the past, seeking the Self along with sex.

**Questioner :** Is that not a form of deterioration in religion?

**Dadashri :** Of course, it is deterioration, a severe one at that. These teachers do not go towards moksha and they do not let their followers go either. They go down in lower life forms and take their followers along with them.

**Questioner :** Despite knowing the transient nature of sexual pleasure, what is the reason for such an intense desire for it? And how can it be brought under control?

**Dadashri :** The world has not known the nature of sexual impulses and desires at all. It can be brought under control only if you know how it arises. But, you do not know under what circumstances they arise. Then how can it be controlled? No one can control it. A person, who appears to have control, it is actually the result of his prior life's deep inner intent for brahmacharya. Otherwise, the only way one can have control over it is if one finds the root cause of sexuality and puts a stop to it at that point. It is too late to try and stop it once the sexual impulse expresses as an effect. If you want to be free from all sexual impulses, I will show you the way.

**Questioner :** Gnan is a very critical and important thing for attaining freedom from sex.

**Dadashri:** Gnan is the only thing that will get rid of all

forms of vishaya, all entry into objects of enjoyment. These objects of enjoyment cling to you because of ignorance of the Self.

As hard as you try, no other approach, besides Gnan,can control vishaya. Sexuality will not stop with external locks. I have seen some people who have even gone to the extent of locking up their genitals in their desire to curb sexual impulses but this does not work.

All sexual impulses and desires fade in presence of Gnan. These brahmachari followers of Dada here are free from even thoughts of sexuality.

**Questioner :** Psychology says that once you have had your ice cream to the point of full satisfaction, you do not feel like eating it again.

**Dadashri :** That is not possible in this world. On the contrary, you will feel like eating again. But, if somebody keeps feeding you something that you do not like at all, again and again, then it will induce vomiting and then you will stop. In sexuality, the more a person enjoys it, the more he has a burning desire for it.

By not getting involved in the sexual act, one may become uneasy and unsettled for a month or two. However loss of familiarity is the key. With the loss of familiarity one will forget sexuality totally. It is not possible for a person enjoying sex to get rid of the desire for it. Hence, research of the scriptures done by people in our country, has led to the discovery that the path of brahmacharya is the best. The best cure is to become unfamiliar with sex.

Once you stay away from sex for one or two years, then you forget all about it. That is the nature of the mind. If it goes near it, it will become restless. The mind has been separated from its familiarity. If 'You' (the Self) remain separate from it, then

the mind stays away from it and therefore it will forget it forever. It will never remember it again. It will not go there even if you want it to. Do you understand that? It is like if you stayed away from your friend for two years then your mind will forget him.

**Questioner :** When we give the mind the freedom to enjoy sex, it remains uninterested and when we control the mind, it becomes restless even more, the fascination for sex increases. What is the reason for this?

**Dadashri :** This is not called having control over the mind. That which does not accept our control cannot be called control. Shouldn't there be a controller? You can only control, if you are the controller. You are not the controller, because your mind does not obey you. Does your mind obey you?

Mind is not to be obstructed. Instead, the causes of the mind have to be obstructed. The mind is a result. It is an effect. It will continue to show the results. It is like the result of an examination. The result cannot be changed without changing the answers of the examination. These answers were given in the past life. The result is now in front of you as the mind. How can you identify the cause of the effect? How did the mind filled with sex arise? The answer is that it is stuck in sex. It was stuck in sex in the last life and it is stuck in sex in this life. One should identify all the places where the mind is stuck in this life, and cut off the link with it.

**Questioner:** Which is better, practice of brahmacharya without ever getting exposed to marriage - sexual interaction with a man or woman or practice of brahmacharya after getting married?

**Dadashri :** Coming to me is the solution. What other solution is there? If you try to give up one passion by yourself, another one will enter. A vacuum created cannot remain as

vacuum. The moment you give up sexual passions another passion sets in.

**Questioner :** This anger-pride-attachment-greed that you talk about, where does sex come in it? What does sex come under these passions?

**Dadashri :** Sex and kashaya (anger-pride-attachment-greed) are different. Indulging in sex and crossing its limits is called greed.

### [3] Importance of Brahmacharya

**Questioner :** Which is better, practice of brahmacharya from childhood and unmarried or practice of brahmacharya after getting married?

**Dadashri :** Brahmacharya since childhood is entirely a different thing. But what are child brahmacharis of today like? The times are bad these days. If you read about their life, you would get a headache right away.

I will show you the way to practice brahmacharya if you want to. You have to follow that way. It is not mandatory for you to practice brahmacharya. This will only happen if your karma effects are there in this regard. To take a vow of brahmacharya and preserve it will occur only if your previous karmas are such. It can be preserved if your deep inner intent (bhaav) from previous life was so. The other way to preserve brahmacharya is based on your unflinching determination to do so.

Your unflinching determination (nischaya) coupled with the energy and power of my words (vachanbud), which is always there, will preserve brahmacharya.

**Questioner :** The charged karmas that have come with this body from past life, cannot be changed, can they?

**Dadashri :** No, they cannot be changed. Yet, sex is one thing that can be changed through the agna of The Gnani Purush. (Here, special agna, the direction given by the Gnani to the one who desires brahmacharya). But this vow, agna cannot be given to everyone. I have given it to only few selected people. The agna of a Gnani has the power to change everything. The seeker of brahmacharya simply has to make a firm decision that no matter what happens, he will not have anything to do with sex, at any cost. Then, I would give him the agna and vow of brahmacharya and then the energy of my words will start working in him. His chit will not be distracted anymore.

If a person practices brahmacharya and attains its full glory then it is a very big thing. What more one needs when, together with brahmacharya, he has 'Dada's Gnan', this ' Akram Vignan'? This Akram Vignan alone is such that with its experience and the extraordinary result of the accomplished brahmacharya, one enjoys the bliss of an emperor of emperors. All the kings of the world will have to bow to him.

**Questioner :** At the moment, even our neighbor does not salute us.

**Questioner :** Despite understanding, the mind still stays fascinated in all the vishayas, objects of enjoyments of the world. We understand what is right and what is wrong, and yet we cannot be free from these vishayas. What is the solution for this ?

**Dadashri :** True understanding is one that produces results. All other understanding is unfruitful.

**Questioner :** What should one do to make this understanding fruitful?

**Dadashri :** I will explain to you in detail. Then that understanding itself will continue to produce results. You do not

have to do anything. In fact, you will ruin it if you try to meddle in it. The knowledge, the gnan, the understanding that produces results, is the right knowledge.

If there is anything in this world that merits slander, it is the practice of abrahmacharya. Others are not worth slandering.

**Questioner :** But, psychologists say that sexual impulses never stop. They stay till the end. Therefore, vital energy of the semen cannot rise higher towards spirituality, can it?

**Dadashri :** What I am saying is that once the opinion about sex changes, sex does not remain! As long as the opinion about sex does not change the energy of the semen does not rise higher. And here, in Akram we make a direct entry in to the Self and that is what we call rising higher. The cessation of sex leads to the experience of the bliss of the Self. This then leads to the natural rise of the vitality of the conserved semen. My agna is such that vishaya will stop.

**Questioner :** What is in the agna? Is the agna, instruction to stop overt and gross sexual activity?

**Dadashri :** I do not say anything to the external sexual activity. Mind, intellect, chit and ego should remain in brahmacharya. And if mind, intellect, chit and ego turn towards brahmacharya, then the external sexuality will shed off automatically. Turn your mind, intellect, chit and ego. My agna is such that these four do turn, for sure, towards brahmacharya.

**Questioner :** How does a Gnani acquire the energy and power of these words?

**Dadashri :** One attains this energy and power of words only when one is absolutely free from all impulses of sexuality in mind, speech and body (nirvishayi). Such energy that unfolds all aspects of sexuality in true light is not to be found in this

world. Only the one who is absolutely free from all impulses of sexuality has the energy and power of words that totally purges sexuality.

# Section Two

## The Decision To Remain Unmarried

### [1] What Understanding Can Free You From Sex?

**Questioner :** I do not wish to get married at all, but my parents, friends and relatives are pressuring me to do so. So, should I get married or not?

**Dadashri :** If you definitely do not wish to get married then, because of this Gnan that you have taken, you will fulfill your goal of human life. Everything is possible with the power of this Gnan. I will explain how to conduct yourself and with that understanding if you remain afloat then you will reach the shore of salvation.

There is nothing greater than the mere thought of taking the vow of brahmacharya and the firm decision of remaining in it. Such a person has grasped the essence of all the scriptures. The person, who makes a firm decision of being free from all these entanglements of the world, has understood all the scriptures. The illusion of sex is such that it will sink all, even the one who thinks that he has no attachment to anything in the world. This illusion of sex has sunk great saints and masters from tremendous spiritual heights.

**Questioner :** I have made the resolution to follow brahmachary. What can be done to strengthen this resolve?

**Dadashri:** Keep repeating this resolve and your energy will increase by saying, 'O 'Dada Bhagwan', I am making my resolution stronger and firmer. Please grant me the energy to

strengthen my resolve of brahmacharya'. Such words will increase the energy.

**Questioner :** Do I have to continue observing thoughts of sex as they arise?

**Dadashri :** Keep on observing them. What else can you do? Can you accumulate them?

**Questioner :** Should I not throw them out?

**Dadashri :** You have to keep on observing. After continuous observation you have to tell Chandresh (‘file number one’ for those who have taken Gnan) to do their pratikraman. You have to do pratikraman for any sexual thoughts, desires and gestures that occur in the mind, the speech and the body. Imagine how much bliss you will experience if you become free from the thoughts of sex that arise? And just imagine how much bliss will be there when they are all gone forever.

There are four pillars of liberation. These are real knowledge, real vision, real conduct and right penance (gnan, darshan, charitra and tapa). Now, when does one have to do penance? When thoughts about sex arise and you maintain a firm decision of not giving in to them, the Lord has called this penance. When there is no desire for sex at all, and when thoughts that lead to desire arise, that is where penance begins.

The thoughts of sex and abrahmacharya will come, and in this when one keeps praying for the energy of brahmacharya, it is highly commendable. With these prayers the seeker will attain the goal over a variable period of two to five years. The person, who conquers abrahmacharya, conquers the whole world. The governing deities, the celestial protectors of the path of liberation are very pleased with the one who is in brahmacharya.

Sex is the only thing that calls for vigilance. It is more than

enough if sexual impulses are conquered. The impulses must be uprooted as soon as they arise, before they become thoughts of sex. Secondly, once there has been eye contact with anyone who arouses impulses of sexuality, you should immediately look away and change the inner visual link. Otherwise the sexual seedling will grow and even when it is tiny it will sow seeds for more sex. Therefore it is best to eradicate it when it is a mere sapling.

Stay as far away from the company of those who are likely to trap you in sexuality, because if you get trapped even once, you will keep on getting into trap after trap. Therefore run! You must run as far away from that person as possible. You would not slip if you leave the place where there are chances of slipping. In satsang, there is no chance of meeting any other 'files' (people who tempt you sexually). People with the same goal of spiritual progress come together here, do they not?

Eradicate the sexual thought immediately. Do pratikraman for any attraction of a sexual nature. With these two weapons, brahmacharya will remain forever.

It is in the nature of the sexual seed to fall and reseed into a plant. The eyes see all kinds of things and hence seeds are sown within. These internal seeds have to be uprooted. As long as they are in the form of seeds, one has a chance for a cure. Once they sprout and start growing it becomes more and more difficult, and then there is no cure.

The women are not pulling and attracting you. It is your past life account that is pulling and attracting you. Therefore uproot and throw it (sexual impulses) away and clear the account. After Gnan, there is no problem of any kind except sex. Therefore I caution you against sex. Just commencing a sexual link through looking is the fault and especially after understanding this, if it happens then severe liability is incurred.

Therefore do not begin this sexual link with anyone.

Are you overcome by sleep that veils your awareness of the Self? The world will latch on to you if you dose off in such sleep. Now, from here on if you dose off, get attracted and tempted sexually with certain person, you have to ask for energy of brahmacharya from the pure Soul of that person, by saying, 'O pure Soul! Give me the strength to maintain my brahmacharya with the entire world'. It is good if you ask for strength from 'Dada' but it is best to ask directly from the pure Soul of the person who is pulling you.

**Questioner :** What should we do if the eyes meet sexually?

**Dadashri :** Become clean and pure with the help of pratikraman. You must do pratikraman as soon as sexuality arises through the meeting of the eyes. That is why it has been said not to place a photograph or a statue of a beautiful woman.

**Questioner :** It is believed that sex is the sweetest of all. On what grounds is this based?

**Dadashri :** The reason why one feels the sweetness in sex is because one has not experienced sweetness anywhere else. If we really look at it, there is most filth in sexuality than anywhere else. But this momentary sweetness and pleasure renders one unconscious even while awake.

**Questioner :** I do not like it at all and yet the attraction remains. I continue to experience remorse about it.

**Dadashri :** If there is remorse, then it will go away. How can sexuality remain if you see only the Soul of the person? Sex occurs when you see anything else except the Self. Do you know how to analyze sexuality?

**Questioner :** Please tell me, Dada.

**Dadashri :** Analyzing the sexual event means, do the eyes like it? Do the ears like it when they hear it? And does it taste sweet if the tongue licks it? None of the senses like it. The ears must really like it right? Therefore when you analyze this way you will realize that hell exists there. But without this analysis people are confused. Isn't it a wonder that the world is so enamored with sex?

'By conquering sex, you have conquered the worldly life,

Just as by conquering the King you have conquered the army, kingdom and power.' - Shrimad Rajchandra

You will get everything, the army, the city and the power when you conquer the King.

**Questioner :** After acquiring Gnan from you, can we completely get rid of the seeds of sex right away in this life?

**Dadashri :** Everything can be done. No new seeds are sowed for the next life. Wash away the old seeds that already exist, and new seeds will not be sown.

**Questioner :** Does that mean that we will not have any thoughts of sex, in the next life?

**Dadashri :** No, you will not. If a few were left from the past then those thoughts will come but they would be of no consequence. There is no danger where there are no pending accounts.

**Questioner :** Whom can you call a shilvaan person?

**Dadashri :** A person who does not have any thought of sex whatsoever. A person, who does not have any anger, pride, attachment or greed, is a shilvaan.

If ever there is an occasion for a severe testing of your resolve of brahmacharya, if there is strong sexual attraction and

inclination, then one should fast two to three times. When the force of unfolding karma is very strong, fasting can stop them. Fasting does not destroy these sexual passions completely.

### [2] 'Three Vision' Stops Sexual Vision

Use the same experiment that I had used for myself. For me this experiment is constantly in place and it had kept me aware even before enlightenment. When my eyes fall on someone wearing beautiful clothes, a saree worth two thousand rupees, I become aware and my first vision see her without clothes. Then a second awareness arises and I see the body without the skin and then the third awareness arises and I see the intestines, the kind you see when the stomach is cut open. I can also see changes that occur within the intestines. I can see blood vessels; I can see fecal matter etc. I can see all the refuse this way. Then there is no chance of sexual impulse arising, is there? In all this, the Soul is the only pure thing and that is where my vision stops. Therefore how can any illusion over sex ever occur?

Shrimad Rajchandra has said, "All the miseries come to an end if you do not get deluded and see the pure Soul (within all)." We read in scriptures that you should not become attached to women but you forget this the moment you see a woman.

This is the illusion. It is a deluded view. If this illusion leaves, this view that 'I am Chandulal', and instead the right vision of, ' I am pure Soul', takes hold then all suffering comes to an end. Then the delusion will not happen and attraction will not occur.

**Questioner :** When a man looks at a woman and has sexual thoughts about her, is the woman also at fault, to some extent?

**Dadashri :** No, the woman is not at fault at all. Lord Mahavir's appearance was such that a lot of women were

attracted to him, but this did not affect the Lord. The gnan says that your actions should be with good intentions. Your dressing and conduct should be such that it does not attract the opposite sex. If your inner intents are pure then nothing can be harmed. Why did the Lord pluck all the hair on his head? He did that to avoid any sexual impulses arising in the minds of women who saw him. He had his hair removed so that they do not become a cause for ruining someone's inner intent. As it is Lord Mahavir was very attractive. He had the most beautiful body in the whole world.

**Questioner :** Does the attachment and illusionary myness over a woman have to leave before the sexual impulses towards her begin to dissipate?

**Dadashri :** The sexual impulse has been there for countless lives, and you never know when it will rise again. Therefore, it is important to remain within the company of brahmacharis. If you go out of this company, because of the existing impulse, sexuality will start to sprout all over again. Therefore, you have to stay in the company of brahmacharis. The tendency to delve in sexual sweetness has not been completely eliminated; therefore it can start all over again when you mix with the wrong people. That is the nature of wrong company.

Wrong company has no affect on the person whose tendency and inclinations of sexual nature has been eradicated or gone.

Your attachment to the illusion of sex will disappear if you follow my agna. If you try to remove it yourself, it is so powerful that it will sabotage your effort and everything. Therefore, instead of fighting to remove it, you should say to it, "Sit down, I will honor you". Then, by remaining the Self, and focusing with this awareness on the attachment and the impulses, it will all dissipate

and leave. This is the same as coming under the protection of Dada's agnas.

### [3] A Firm Decision Takes You Across To Final Safety

What is nischaya (determined decision)? Nischaya means, no matter how powerful an army of worldly difficulties arises with attacks, you would not back off. No matter how many different types of inner appeals and lawyers come to change your understanding, you would remain firm. Once you have made a firm decision, you would not change it. That is called a nischaya.

What is nischaya? It is to stop all other thoughts and come onto only one thought. For example that you definitely want to go to the station from here and from the station you want to go by train and not by bus. Hence, if you make a firm decision, all the evidences for going by train will come together and make it happen.

If your decision is not firm then the evidences will not come together and your goal will not be accomplished.

**Questioner :** Does the timing change with firm decision ?

**Dadashri :** All the timings change with firm decision. This gentleman was saying, 'I will most probably come, but you go ahead if I am not here on time'. I realized that his was a hollow decision and hence evidences for him will be such that he may not be able to accomplish whatever he set out to.

**Questioner :** Who breaks our firm decision?

**Dadashri :** It is your own ego. It is the ego that is with attachment, the deluded ego.

**Questioner :** Is the deceptive intent a weakness in the resolution?

**Dadashri :** It is not a weakness. It is not a decision at all! Weaknesses can be removed, but here there is no decision present at all to begin with.

**Questioner:** If the intent for brahmacharya is not weak or deceptive then would the thoughts of sexuality completely stop coming?

**Dadashri :** No, let the thoughts come. What is wrong with thoughts? The thoughts will never stop. We do not want any weak intent. There must be a strong opposition to the any sexual enticing within. How dare such thoughts arise?

If you make a man who has not slept for four days sit on the edge of a well, if he is determined not to fall into a well, he would not. He would remain awake.

You will succeed in achieving your goal of attaining brahmacharya with your absolute firm decision coupled with my agna, provided there is no wavering in that decision. My agna will guide you wherever you go and you must never abandon your vow, ever. If a thought of sex arises then keep on cleansing it (pratikraman) for half an hour at a time by saying, 'Why are these thoughts still coming?' And never initiate the sexual look with anyone. He who wants to practice brahmacharya must not look with sexual intent at any one.

The slightest touch of the hand to a woman can shake this firm decision. It will not allow you to sleep; such are the atoms of the female sex. Therefore, the act of touching must never take place, and if you were careful about preserving the purity of your vision, then your firm decision would not waver.

**Questioner :** If a person's firm decision about practicing brahmacharya wavers, then is it because of the effect of the wavering inner intent of his previous life?

**Dadashri :** No, that is not the case. It is because his nischaya is not nischaya. He has not made a firm decision. This is not a result of previous life and this so-called firm decision that he had made, was done by watching others doing it. It wavers because it is done out of going along with others around him. Why don't you get married instead, what do you have to lose? At least you will help some girl get settled.

There can never be exception in brahmacharya because man's mind is looking for a loophole and wherever there is a slightest hole, the mind makes it larger.

**Questioner :** What tendencies (of the chit) are working within when a person searches for a loophole?

**Dadashri :** It is the mind that is working and not the tendencies of the chit. It is the nature of the mind to search for loopholes.

**Questioner :** How can one stop mind from looking for loopholes?

**Dadashri :** With nischaya. A firm unflinching decision. How can it look for a loophole, if your decision is firm? If your decision is firm then nobody can find a loophole. Just like a person who has made a firm decision of not eating meat, will not eat meat.

**Questioner :** So, should we have a firm decision in every matter?

**Dadashri :** A firm decision is what makes everything work.

**Questioner :** After realizing the Self, does one need nischaya in relative matters?

**Dadashri :** You, the Self do not have to keep the firm

decision, do you? You have to tell Chandresh to make the firm decision and preserve it properly.

If one needs to ask questions about this then he is searching for loopholes. Therefore, whenever there is a need to ask these kinds of questions tell him (Chandresh)‘ be quiet’. Tell him to ‘get out’ so he will become quiet. Everything will disappear the moment you say ‘get out’.

**How is it going with you?**

**Questioner :** When such a circumstance arises some day, then one of the seeds of sex sprouts. But I instantly place the ‘three-vision’ on it.

**Dadashri :** Would one not die if he drowns in the river just once? Or would he have to drown daily to die? Is there any problem left if one dies by drowning in the river just once? Is the river going to lose anything?

Authors of scriptures have called a single act of abrahmacharya, a death. Die if you have to but do not lose brahmacharya.

If awareness does not remain when the force of karma unfolds, recite loudly, the sentences of Gnan to bring back the awareness and confront the karmas. That is called an extraordinary effort (parakram). To invoke the energies of the Self (Atmashkati, sva-virya) is called extraordinary effort (parakram). Nobody has any power against parakram.

Your awareness will be in proportion to your sincerity. This I am giving you as an aphorism (sutra) and with such clarification that even a little boy can understand. This is science. Your progress depends upon your sincerity, and that sincerity can take you to moksha. The fruit of sincerity is morality.

**Questioner :** The other day you were saying that even

in youth there is a ‘ridge point’, so what is this ‘ridge point’?

**Dadashri :** ‘Ridge point’ means right at its peak. Where is the ridge of a roof? It is at the top.

When a youth reaches the ‘ridge point’, at that moment everything topples over. If one passes through this, then he is a winner. I will look after everything, but if he changes his mind, then there is no cure. That is why I teach him before the karma unfolds, to walk with his eyes looking down. Do not look at a woman. He can enjoy everything else. We cannot give you any guarantees because you are in your youth.

### [4] When the Thoughts of Sexuality Torment

Someday, when a sexual thought sprouts and it lingers on, then you have to do a massive pratikraman, a long continuous pratikraman. You must get rid of the thought as soon as it sprouts.

### [5] Do Not Be Guided By Your Mind

You should never proceed as guided by your mind. If the mind says according to what the Gnan says then one may adjust accordingly. If it goes against what our Gnan says, then you must stop it.

Look how wise Kabir was when he said, four hundred years ago, that, ‘ The one who lets his mind rule his actions loses everything’. Was Kabir not wise? People are governed by their minds. If your mind says, ‘Get married to this person’, does that mean you have to get married?

**Questioner :** No. That cannot happen.

**Dadashri :** What will you do when the mind still says that? You will have to remain strong if you want to practice brahmacharya. The mind can say anything and it will make you

say the same. That is why I was saying that tomorrow morning you would run away. What is the reason for this? How can you trust the one who is dictated by his mind?

**Questioner :** Now, I would not run away from here.

**Dadashri :** Oh, but what guarantee is there that a man who is governed by his mind will not run away from here? Here, if I scold you for two days, then you would leave on the third day. You do know this. How can you trust your mind?

At the moment your mind helps you by telling you: 'It is not worth getting married, there are too many problems in marriage'. It is your mind that first shows you this principle, which you have decided through your mind and not through Gnan. It is the mind that showed you the principle to do this.

**Questioner :** If the firm decision was made through Gnan, then the mind would not go against you, would it?

**Dadashri :** No, it would not. The foundation for firm decisions (nischaya) made through Gnan is different. All their foundations are like R.C.C (reinforced cement concrete) while the others like those made by the mind are like those made out of mixture of gravel and concrete (non reinforced) which are prone to crack.

### [6] 'One' Should Scold Oneself

Look this man has severely reprimanded his self, threatened his self. It was worth seeing how he was scolding his self and crying at the same time.

**Questioner :** Once, I reprimanded Chandresh two or three times, and made him cry too. He also told 'me' that this would not happen again and yet it happens.

**Dadashri :** Yes, that will happen but you have to keep

on talking to him. 'You' have to keep on telling him and that will keep on happening too. By talking You remain detached from him. You do not become one with the non-self. You have to keep scolding as if he is a neighbor. By keeping on doing that, it will come to an end and all the files will be over too, would they not? If a thought about sex arises, you have to say, 'It's not me'. It is not a part of you. You need to scold the one who has it.

**Questioner :** The experiment that you show us, about doing samayik (to place in front of the Self) by looking in the mirror, and talking to the prakruti (the complex of thought, speech and acts) all feels very good for two or three days, but later the weaknesses return.

**Dadashri :** If weakneses set in, start all over again. Weaknesses will set in with time. The nature of the pudgal (physical self)is such that it deteriorates with time and therefore it should be refreshed by innovative ways and adjustments and brought back into order.

**Questioner :** Therefore, one is to achieve the end of the experiment by sticking to it. In reality this does not happen and the experiment is discontinued half way through.

**Dadashri :** It is achieved by persistent application. It will not happen immediately.

### [7] Pratikraman With True Repentance

**Questioner :** Sometimes I feel lazy and get bored in performing so many pratikramans, because there are so many to do all of a sudden.

**Dadashri :** Yes, this is the problem with apratikraman. This happens because pratikramans were not done at the time the mistakes happened. By doing the pratikraman right away, the fault will not arise again.

**Questioner :** When can you say that the cloth has been washed properly?

**Dadashri :** When you do pratikraman, you yourself will feel that it has been washed properly.

**Questioner :** Should you feel remorse internally?

**Dadashri:** The remorse must remain. The remorse must remain until your work (liberation) is done. You just have to keep watching if he is remorseful or not. You have to do your work, and he will do his.

**Questioner :** All this is very sticky, but some change is occurring.

**Dadashri :** Whatever kind of fault was filled is what comes out. But this will be emptied in five, ten or twelve years, and then the 'tank' will be all cleared. Then it will be clean and then you are free in everything.

**Questioner :** Once the seed has been sown, it will bring forth its fruit, will it not?

**Dadashri :** The seeds are sown! It will bear fruit, but as long as the roots have not taken a firm hold, there will be some change in the intensity of the fruit. Therefore, before death one can change the result to come, and be cleansed of it.

That is why we say to a person who has a lot of sexual faults, or any other faults, to fast on Sunday and keep thinking about the faults and cleansing them whole day. If this is done with my agna, the faults will decrease.

**Questioner :** How do we do samayik-pratikraman for matters related to sexual indulgence and impulses?

**Dadashri :** You have to do pratikraman for all the mistakes that have occurred till today and make a firm decision not to

repeat those mistakes in future.

**Questioner :** What if we keep seeing the same mistakes over and over, when doing samayik?

**Dadashri :** Ask for forgiveness as long as you keep seeing mistakes. Ask for forgiveness, do repentance and pratikraman with remorse over it.

**Questioner :** Just now when I sat in samayik, why did I keep seeing the same things over and over again?

**Dadashri :** That will come, as long as those atoms are still there within you. What problem does that cause you anyway ?

**Questioner :** Does it mean that they keep coming because they have not been cleansed properly?

**Dadashri :** No. That stock is there and will remain for a very long time. It will remain for about tens of years, but you have to persevere to remove it all.

**Questioner :** This science of uprooting the two-leaf sapling of sexual thought, is it such that on doing this sincerely one will win and attain lasting brahmacharya?

**Dadashri :** Yes, but sex is such a thing that if you get involved in it, you will loose the awareness of the Self. Therefore, this tuber is harmful. When the tuber of sexuality sprouts the result is the sexual impulse, and it is like a two leaf sapling. Generally the impulse is so strong that one becomes engrossed in it, becomes one with it. This engrossment is called vishaya. It cannot be called vishaya, without being engrossed in it. There should be so much awareness, when this tuber sprouts as a sapling of sexual impulse, that if you uproot and discard it, just like discarding the thought as soon it arises, you would not become engrossed in it. Then it will not touch you. Then the tuber still exists and may sprout again and again when the

circumstances are right. When the tuber is finally gone, dissolved, no impulses of sexuality will arise within, and your goal of brahmacharya will be attained.

**Questioner:** So, the interaction of worldly attraction of sex does not exist once the tuber of sex is dissolved?

**Dadashri:** That interaction will stop. The relationship between a needle and a magnet would stop. This relation is only there because of these tubers of sexuality carried over from past life. Sexuality is gross, overt and of the body, whereas the Self is beyond anything that is the subtlest. It is very difficult to maintain this awareness and therefore engrossment in sex happens. It is only the Gnani Purush who can maintain this awareness continuously, no one else can.

The tuber of sexuality is very huge and there is great need to dissolve it. And for that purpose this unique samayik has come about in a very natural way. Arrange to sit in this samayik. It will dissolve everything, all traces of sexuality. You will have to do something about this huge tuber, will you not? You will have to remove all the 'diseases' whilst Dada is here, would you not? Only one or two tubers are large, but would you not have to get rid of whatever they are? You have wandered for countless lives because of this disease of sex. The purpose of this samayik is to get rid of the persistent tuber of sex. This tuber gives rise to causes for sexuality in the next life. And therefore to get rid of this tuber samayik is necessary.

### [8] Touch : The Illusion Of Pleasure

People are all involved in the filth of sex. One does not like presence of light during sexual activity. They get alarmed when the light comes on. Therefore they keep lights off. If the light falls on the spot of the sexual activity then one would not like that ‘place of enjoyment’, the organ of sexual interaction.

That is why, what has Krupadudev called the 'place of enjoyment'?

**Questioner :** 'It is not worth vomiting over'.

**Questioner :** Yet, what is the reason for being so attracted to that part of the woman's body?

**Dadashri:** This is due to our wrong belief. Why don't we get attracted to a cow's body part? It's only our belief. There is nothing except for our belief. Destroy that belief and there would not be anything.

**Questioner :** Do these beliefs arise due to circumstances coming together?

**Dadashri :** These beliefs arise by what others say to us. Then by supporting those statements, your beliefs become strong. After all, what is in there in it? Just pieces of flesh!

The thoughts of sex arise in the mind by themselves. You must cleanse them with pratikraman. Then you must never say that sexuality is good, and it should not be so in your behavior. You must not look sensually at a woman, and you must not touch a woman. If you have touched a woman then you should do pratikraman, 'Oh no, why did I touch her?' This is because thoughts of vishaya begin with the act of touching.

**Questioner :** Is this not considered despising a woman?

**Dadashri :** That is not called despising. When doing pratikraman, you are asking for forgiveness from the pure Soul within her that, 'I made a mistake, please give me strength not to do the same again.' You have to ask for strength from the Soul within her. You have to ask for strength from whomever you have made a mistake against, so that you will keep getting strength.

**Questioner :** So then touch does have an effect, does it not?

**Dadashri :** At that time you should return to your state of awareness. 'I am separate from this body, I am not Chandresh'. This pure awareness should remain. Whenever this happens, remain in pure awareness of the Self and 'I am not Chandresh'.

The moment the thought of pleasure from being touched arises; you must uproot it and throw it out. If you do not do that instantly, then it will sprout and grow into a 'tree' within the first second. Within next second it will get you in its strangle hold and within the third second you would be strangulated.

If there is no account from the previous life, then even a simple touch will not occur. Even if a man and a woman were to spend a long time alone in one room, not a single thought or impulse of sexual nature will arise.

**Questioner :** You said that attraction occurs because there is an account between the two. Then how can one get rid of that account before it unfolds?

**Dadashri :** That can only be done if it is done at that very moment it occurs. It cannot be done in advance. The moment a thought like, 'Let me reserve some space next to me for a woman', arises in your mind, you must get rid of it right away. 'What is the intention', see that as soon as it happens. You have to recognize the intention behind that. Is it in line with your principle of brahmacharya or is it contrary to it? If it is contrary to your principle, uproot it and throw it away instantly.

**Questioner :** I do not want to touch anyone, but what should I do if a girl comes and touches me?

**Dadashri :** I see. What would you do to a snake that wants to touch you? How can one like touching a woman or a

man? How can one like touching something that is simply 'filth'?

**Questioner :** But while touching whatever is being discussed here does not come to mind.

**Dadashri :** Yes, but how will it ever come in mind? At the time of touching, it is so poisonous that the veil of ignorance covers the mind, the intellect, the chit, and the ego. Man becomes unconscious while awake. He becomes like an animal.

If ever touching or any similar acts occur, come and tell me and I will cleanse it right away for you.

If you indulge in thoughts of a woman or in thoughts of sex, if you contemplate or meditate about them, a tuber of sexuality will form. How will it then dissolve? Having thoughts opposing sex will dissolve the tuber.

Once your vision towards a person turns and becomes sexual then the indulgence begins. There is a reason behind it. Behind that there are causes from the previous life. That is why this vision of sexuality does not happen with everyone. It is only with a certain person that it happens. If there were causes laid in a previous life, and therefore an ongoing account continuing in this life and then if indulgence takes place, then realize that this is a large account and therefore be very vigilant. You will need to keep on doing pratikraman towards that person. There should be a lot of alochanas (heart-felt confession), pratikramans (apology coupled with remorse) and pratyakhyans (resolve never to repeat that mistake).1

This sex is such a thing that it does not let the mind and the chit remain the way that they want to. And once they fall in this trap of sex and believe that there is happiness there, then the chit begins to go there even more and more by believing that, 'It is really nice here, it is really good here', countless numbers of new seeds are sown here.

**Questioner :** But he has brought all that from his previous life has he not?

**Dadashri :** His chit's repeated going there is not something that he has brought from his previous life. But afterwards he loses control over his chit, when it keeps slipping from his hands even when he does not want to go there. That is why it is better if these boys live with an inner intent of practicing brahmacharya. Then whatever sexual discharge occurs either during the day or night is all really a discharge. If these young adults are involved in a sexual activity even once, they will have dreams about it day and night.

Have you not experienced, that if your chit goes into sex, you cannot focus properly?

**Questioner :** If the chit has touched even a bit of the vibrations of sexual impulses then it would not remain still for a long time.

**Dadashri :** Therefore, what I am trying to say is that you can travel anywhere in the world. If nothing in the world captivates your chit, then you are truly independent. For years I have seen that nothing captivates my chit and therefore I know that I have become completely independent. There is nothing wrong with bad thoughts that may arise, but your chit should never be captivated by anything.

However much the tendencies of the chit wander, that much the self has to wander. Wherever the chit's tendencies go, you will have to go with them. Chit draws a map. It draws a map of comings and goings of your next life. You then have to follow that map. Therefore, where do all the tendencies of the chit go?

**Questioner :** Chit does not get captivated everywhere, but if it does in a certain place, then is there a previous account there?

**Dadashri :** Yes. The chit will be captivated only if there is an account there. But what should you do now? Purusharth (realized self oriented effort) is that which does not allow the captivation even if there is past account with that. It is not considered abrahmacharya as long as pratikraman is done when the chit goes. It is abrahmacharya if pratikraman is not done.

Whatever makes the chit unsteady is vishaya. Whatever makes the chit unsteady are all vishayas Wherever chit goes, outside of the Gnan, the Self, is all vishaya.

**Questioner :** You said that there is nothing wrong in having any bad thoughts but problem is with the chit going there.

**Dadashri :** Yes, the problem is with the chit. Wandering of the chit is the problem. There is no problem with any kind of thought at all. But, after acquiring this Gnan, the chit must not wander.

**Questioner :** What if the chit does wander sometimes?

**Dadashri :** There you should initiate purusharth of 'now this should not happen'. Is the chit wandering now as much as it used to before?

**Questioner :** No, it does not slip that much, yet I am asking about it.

**Dadashri :** No, but the chit must not wander at all. You will have all kinds of thoughts. There is nothing wrong in it but keep on pushing them away. Start having conversation with the mind. Start conversing with the mind saying, 'If you meet this person what will you tell him about your project?' ' Where will you arrange transportation for him?' Or start talking to your mind by about satsang. When you do this mind will show you some new ideas.

What captivates the chit the most? Sex. Once the chit becomes trapped in sex, it destroys all divinity within one. With loss of divinity, one becomes like an animal. Sexual indulgence is the cause of animalistic behavior of human beings. Yet, what I am saying is that all this is an accumulation of karma from past life and it will be discharged sooner or later. The best thing is not to accumulate new ones in this life.

### [9] Strictness Towards 'File'

**Questioner :** How can we escape the net of attraction of sex thrown at us by someone?

**Dadashri :** You should not initiate eye contact with that person. If you know that she will cast the net then you should not initiate any eye contact with her.

Wherever you think that there is a trap, you should not meet with that person.

When talking with anyone do not make eye contact with that person, always look down and talk. The problem is created with the way you look at the person. There is poison in this sexual vision and that poison is intoxicating. Therefore if there has been an eye contact and that individual attracts you, you should immediately do pratikraman. You must remain vigilant here. Those who do not want to ruin their current life, beware.

When the file (karmic account of past life with a person) to which you are attracted approaches, your mind becomes restless.

At that time the mind becomes restless and you feel miserable. This person's mind became restless. That is why I had the stern look in my eyes.

When the file approaches, everything becomes restless within. It goes up and down as soon as you think about her or

him. It is nothing but garbage inside. The only thing that is valuable inside is the Soul.

It is very dangerous if you remember a file in her absence. If the file is not present you do not remember her, but then as soon as that file comes and if it affects you, then it is secondary danger. You should not let this affect you. It is important to be independent. At that time you lose your reins and then you would not have any control, would you?

It is very dangerous if you already have a file. You must remain stern towards that file. If that file comes in front of you, you should show anger in your eyes, then that file will be fearful of you.

**Questioner :** If we have a file and we do not have any feeling of scorn towards her, then should we deliberately create scorn towards her?

**Dadashri :** Yes, why can't you create scorn and hatred? Would you not hate the person who causes so much harm to you in your life long goal of brahmacharya? Therefore, there is still weakness within you. Your intentions are still unclear.Therefore deception in intent still remains within you as a weakness.

**Questioner :** If too much familiarity has occurred with her then, how can it be undone? Should I intentionally be hateful towards her and despise her?

**Dadashri :** Lots of pratikramans need to be done by saying, ' Not mine, not mine, not mine' Then, when you meet her in person, you can let her have it, 'Why are you fluttering around me like a useless animal?' Then she will not show her face again.

**Questioner :** What should we do if we realize that the

other person is not a file for us but we are a file for her?

**Dadashri :** Then you should get rid of it even sooner. You should stay firm. Then she will stop making plans. If this doesn't work then you can even talk something crazy. You can say that, 'If you come before me then I will slap you. You will not find anyone crazier than me'. This way the file would not come again. This is the only way to get rid of her.

### [10] Sexual Behavior: Dismissal From Group

It is wrong to come to this group of mahatmas and then have sexual thoughts and impulses towards anyone. Here everyone comes with full trust.

By coming here all the sins, including sexual sins, that were committed elsewhere are cleansed. But, the consequences of the sins that are committed here will have to be paid for in hell. We can release you of your sins that are already committed, but you must avoid committing new sins. Here, there is a solution for the sins that have already been committed.

It is better to get married than to behave as an animal in sexual matters. What is wrong in getting married? Fulfilling ones sexual needs by getting married is better. Not getting married and continuing to be sexually active with many persons is a very dangerous and earns you the right to go to hell. We cannot have that here, can we? Having sex with your marital partner is rightful sex.

Breaking the vow of brahmacharya is a major sin. Breaking the vow of brahmacharya is a major problem. It is like falling from a great height. It is like uprooting a ten-year-old tree. Ten years are wasted, are they not? It is like replanting it all over again. When the person practicing brahmacharya slips, just for one day, all is lost.

**Questioner :** My commitment is firm, but I still make mistakes.

**Dadashri :** I can accept if other mistakes occur, but circumstances leading to sexual interaction must never occur.

You must accept two conditions: First if act of sex occurs, then I would personally leave this group of brahmacharis, nobody else will have to tell me to leave. I will walk away on my own. Secondly, if I dose off in spiritual lethargy in the presence of Dada, then I will accept whatever punishment the group gives me. This punishment may be fasting for three days or something like that.

## [11] Complete Safe Side In Brahmacharya

There is a precondition and requirements to be able to practice brahmacharya. The precondition is that you should have taken Gnan. Then the necessary requirements are; being in a group of people practicing brahmacharya, they should live in a place outside and away from the city and they should have some continuing guidance. All these circumstances should be present.

**Questioner :** Does that mean that bad company can destroy the power of a firm resolution of brahmacharya?

**Dadashri:** Yes, it would break your resolve. Bad company can completely change a person's behavior just as the company of good people can change a person's behavior. But once a person joins the company of the immoral, it is very difficult to bring him back and it does not take long at all for a person who is in the company of spiritual people to get into immoral company.

**Questioner :** There are all kinds of tubers within, but the tuber of sex torments the most.

**Dadashri :** Certain tubers will torment you more than others. You need to keep an army ready to counteract that. All the tubers are being worn out and exhausted slowly, and one day they will all be exhausted.

**Questioner :** What do you mean by an army? Pratikraman ?

**Dadashri :** Pratikraman and firm resolution (nischaya) are the armies to be maintained. Then the continued darshan of the 'Gnani Purush' is necessary. If you become remote from this darshan of the Gnani Purush you may have problems with brahmacharya. Therefore to be free from all potential dangers in this path of brahmacharya is not an easy thing.

**Questioner :** When would complete safe side occur in this quest of brahmacharya?

**Dadashri :** There is no way to know when you can be completely safe. But after thirty-five years, strength of the inner sexual impulses will wane and thus it will not torment you as much. Then you will have much greater control. And your internal state and body will follow your thoughts of brahmacharya. Your desires will not be tainted with sexual elements and thus will not harm you. But for thirty-five years there is a lot of potential danger.

### [12] The Role Of Food In Brahmacharya

**Questioner :** There is a different kind of happiness in the night, on the day I fast. What is the reason for this?

**Dadashri :** When happiness is not taken from external things, bliss within expresses. As happiness is taken from external things, the bliss within remains dormant.

I have always practiced penance of eating less food than needed for full satisfaction, right till the end. Awareness remains

constantly by eating less. Penance of hunger, eating less means that if you normally eat four chapattis everyday, then start eating only two. That is called the penance of staying hungry by eating less.

**Questioner :** How big an obstacle is food in maintaining the awareness in Gnan?

**Dadashri :** Big obstacle. Food is very hindering because, as the food enters the stomach, it is converted into a form of alcohol and then you feel lethargic during the rest of the day.

Those who want to practice brahmacharya must be aware that sexual impulses increase with certain foods. These types of foods should be decreased. Fatty foods such as those with fats and oils should not be consumed. Also decrease the amount of milk you take, but you can eat curries, rice, vegetables and chapatis, except just reduce the amount you consume. Do not overeat. Therefore, the amount of food you eat should be such that you do not feel lethargic and at night you feel refreshed with only three to four hours of sleep.

People feed young children magas, gundarpak, rich Indian sweets made from ghee etc. that has very negative effect through the effects of sexual impulses, with the result that they deteriorate morally. Therefore, too much of it should not be given to young children. You have to have some norms.

I am alerting you to the fact that if you want to practice brahmacharya, you should not eat any onions and garlic and potatoes.

**Questioner :** We cannot eat these three?

**Dadashri :** It is a wrong philosophy to combine practice of brahmacharya and eat onions, garlic or potatoes. This is contradictory to brahmacharya.

**Questioner :** Are these three food items avoided for practice of ahimsa, non-violence or is it for some other reason ?

**Dadashri :** These three food items greatly incite sexual impulses and lead to abrahmacharya. These rules have to be followed in order to preserve one's brahmacharya.

## [13] The Science Of Brahmacharya

What is brahmacharya? It is the life force of the body (non-self). What is the ultimate essence of the food we eat and drink? Brahmacharya! If this essence, brahmacharya disappears, then the foundation of the relative self to the pure Self becomes unstable and loose. And then the exact experience and attainment of the Self becomes very difficult. Therefore, brahmacharya is a critical spiritual practice. There is no end to bliss if there is Gnan on one side and brahmacharya on the other. Then it brings about an unbelievable change. It is because brahmacharya is the life force and the essence of the body.

What happens in the stomach to all that you eat and drink ?

**Questioner :** It is converted into blood.

**Dadashri :** What happens to that blood?

**Questioner :** The blood is converted into semen.

**Dadashri :** Really! Do you understand what semen is? The blood is converted into semen and then what happens to that semen? Do they not talk about seven elements of the blood? From one of these elements bone is formed, from the second flesh is formed, and so on until the last of all to be formed is semen. Semen is the essence of the body. Just as clarified butter, ghee is the extract of milk; the essence of food is semen.

The essence of worldly life is moksha and the essence of

the body is semen. All the things in the world are by nature draining down. Semen is the only one that will rise if you want to. Therefore the seeds of intent for the energy of the semen to rise higher towards spiritual and ultimately the Self should be sown.

**Questioner :** If I stay in this Gnan then would it rise up naturally on its own?

**Dadashri :** Yes, and this Gnan is such that if you remain in Gnan, you would not have any problems, but when ignorance of the Self arises, this disease of sexuality arises. You have to maintain awareness at that time. There is endless violence in sex. There is not as much violence in eating and drinking.

Scientists and all the other people of the world say that semen and ovum both drain down by nature. This is true, but it happens because of ignorance. In Gnan, they rise. This is the power and the energy of Gnan. Where there is Gnan, there is no sexual impulse.

**Questioner :** What happens when the energy of the Self (atmavirya) expresses?

**Dadashri :** The power of the Self increases significantly.

**Questioner :** Then what is the connection between energy of the Self and awareness?

**Dadashri :** Awareness is considered a part of the energy of the Self. Absence of this energy of the Self means the presence of worldly knots and confusion, with resultant inability to solve worldly problems and puzzles. The person with this energy of the Self is never deluded or confused, no matter what obstacles come forth in the world. Now all these energies will manifest in you.

**Questioner :** Do these energies arise through practice of brahmacharya?

**Dadashri :** Yes, only when brahmacharya is practiced properly and there has not been any slip-ups. It has so happened that all this knowledge has been given to you before you have learnt how to handle your self socially.

The energy of the Self will flow towards the interest and desire of the owner. What kind of desire do these people have? In ice-cream, not in Atma.

When the transformation begins, you do not like this worldly life, you do not like the most beautiful things in this world. The focus now is entirely on the Soul. The direction of 'like' has changed.

And when energy of the body rises, you do not like anything about the soul.

**Questioner :** How does the energy of the Self arise?

**Dadashri :** If you've made a firm resolve of brahmacharya and if you follow my agna, then the energy will rise.

It is not in nature of semen to flow lower and dissipate. It drains because of one's lack of resolve. Once a firm decision is made, it changes its direction and thereafter, the aura and glow on the face will be apparent to all. If a practitioner of brahmacharya, does not have this aura and glow on the face then the brahmacharya is incomplete, and is yet to be attained.

**Questioner :** What signs are evident when the semen energy is rising?

**Dadashri :** Aura of brilliance and glow is apparent, power of mind increases; speech comes out first class in the one who is attaining the energy of brahmacharya. His speech is very sweet. His actions win you over. These are all the qualities. This takes a lot of time, it does not happen right away.

**Questioner :** Why do wet dreams occur?

**Dadashri :** If there is a tank of water, and the water starts dripping then would you not understand that there is an overflow occurring? Wet dream is an overflow. When a tank overflows, should you have a natural outlet?

Therefore if you control what you eat, you would not have wet dreams. That is why these sadhus eat only once a day. They do not take anything else, such as tea.

**Questioner :** In this the evening meal is important. We should decrease the evening meal.

**Dadashri :** Yes. You do not need an evening meal at all. This maharaj here only has one meal per day.

Even then there is no problem of loss of semen in the wet dream. The Lord has said this too. The force of the full tank will pop the cork below. Until brahmacharya takes hold, the semen will drain for sure. The rise of the semen begins with the vow of brahmacharya.

Proceed with great caution. There is no problem if the semen discharges in a wet dream on its own four times in a month, but you must not discharge it intentionally with masturbation. That is a mistake. It is like committing suicide. This is all a result of eating odd things. Who would give the freedom for this type of discharge of wet dreams? That master says that there should not even be a discharge. Then what, should you jump in a well and kill yourself?

**Questioner :** Is the discharge of semen part of the nature of the non-self (pudgal) or is it because there is some leakage of ours, somewhere?

**Dadashri :** When you see someone sensually, certain part of the semen becomes ‘exhausted’.

**Questioner :** That also happens with thoughts.

**Dadashri :** It becomes 'exhausted' through sexual thoughts as well, just as it 'exhausts' through the sexual look. The stock, that has been 'exhausted', then discharges.

**Questioner :** But those who practice brahmacharya do not have those circumstances. They stay away from women, they do not keep pictures or calendars of women and yet their discharge occurs. Isn't this a natural process?

**Dadashri :** Even then, he can imagine sex in his mind. Secondly, if he eats too much and if too much semen is being produced from it, then it is possible for it to flow out.

Who does not have accident of semen leaking out? A person whose semen becomes very strong, has become very thick, would not leak out. Others have semen that has become thin.

**Questioner :** Can the flow of semen be stopped through power of the mind?

**Dadashri :** Power of mind the works a lot. It is only the power of mind that works. But it has to be in conjunction with Gnan. Power of mind would not stay on its own.

**Questioner :** Is the discharge in dreams due to shortcomings from the past life?

**Dadashri :** There is no question about it. All the shortcomings of the past go away in the state of dreams. I do not count, what happens in the state of dreams, as an offence. I count what happens in the state of awareness as an offence, awareness with open eyes. Even then, dreams would come. Therefore it is not worth disregarding them completely. One should be cautious there. After being in a state of dreams, in the morning, you need to do pratikraman that this should not happen

again. If you follow my five Agnas, not a single sexual impulse will ever arise.

If you want to practice brahmacharya then you need to be cautious. Once the semen energy starts rising, then its upward flow is automatic. So far this has not happened. Its nature is still one of discharge and draining down. It is only when the semen starts rising that everything raises. Then your speech would be wonderful; the spiritual insights from within would also have blossomed at a higher level. Once the semen has progressed to a higher level then there would not be any problems but until then a lot of discipline must be maintained regarding intake of food. For the energy of the semen to rise higher do you not need to help it or would it progress by itself?

If brahmacharya is preserved in this manner for a few years with the right control, then the semen energy rises. After that one will retain the spiritual essence of any of these scriptures and books. Otherwise it is not easy to retain this essence. You will forget as soon as you read something.

**Questioner :** Are the various practices of yoga like deep breathing, pranayama etc., helpful in practicing brahmacharya?

**Dadashri :** It can be helpful if it is done with the intention of practicing brahmacharya. The intention should be one for practicing brahmacharya. If your intention were to improve your health then it would improve your health. Therefore, it depends on your intent. But do not get involved in all this; otherwise your Soul would be left behind.

When the vow of brahmacharya has been taken and something unusual happens, then one becomes uneasy and confused. One boy was uneasy so I asked him, ‘ Why are you so uneasy?’ He told me that he was shy of telling me something and so I told him to write it on a piece of paper and give to me.

He said, 'I have wet dreams two to three times a month'. I said to him, 'Oh dear, why are you so scared of telling me just that? You do not intend for it to happen, do you?" He told me emphatically that it was not his intention. So I informed him that if his intentions are pure, then it is still considered brahmacharya. He wanted to know why it should happen. I asked him that if it was not just an emptying of what has being filled. Whatever was filled will be discharged. Make sure that your intent does not get spoiled in this. Preserve this purity of intent. Do not believe that there is pleasure and happiness in this discharge. If any one here were confused and uneasy, I would clarify it right away.

If you get involved in a sexual impulse, then the stock of semen from within would exhaust and drop and go down. There it will accumulate and then get discharged very quickly. But if that thought that has arisen as a result of the sexual impulse is uprooted and thrown away as soon as it comes, then the semen will not exhaust and therefore will not go down. It will rise to a higher level in the spiritual realm. There is tremendous science happening within.

**Questioner :** As soon as the thought arises?

**Dadashri :** The moment the sexual thought arises. It may not discharge but it has already separated inside for discharge. It is no more part of the body. It is ready to be discharged.

**Questioner :** If one does pratikraman once it has been separated for discharge, then is it still possible for it to rise higher?

**Dadashri :** What happens when you do pratikraman? It shows that you are detached from it and that you do not have anything what so ever to do with it.

The effects of karma, brought forth from past life, are

bound to discharge. Sexual thought will arise. Any encouragement given to it renders the semen virtually lifeless and then somehow or the other it will find its way out to be discharged. If the semen gets retained, and there is not a single thought of sex, then the energy of semen will rise. It expresses as the energy of words spoken. The one who practices brahmacharya gains everything. It manifests in his speech, in his intellect and in his understanding. In abrahmacharya the words do not take hold or blossom. They are useless. It is only when the energy of the semen rises that the speech is of top quality and all the other energies express. All the veils of ignorance are destroyed.

Otherwise I have already called sex and sexuality a refuse. All that forms within is happening for the sole purpose of the toilet and excretion.

When does a sexual thought arise? It does so when you see someone, an attraction occurs and then the thought arises. Sometimes a sexual thought may occur without any attraction. Once a thought about sex arises then mind immediately gets stirred up, and with this the semen exhausts instantly. That is why you should uproot the sexual thought before it sprouts into a tiny sapling. Everything else is acceptable, but this sapling of sex is very dangerous and difficult to destroy.

You must stay away from any contact that hurts your brahmacharya. You must avoid any company of the person that is harmful to you. That is why the authors of the scriptures had made so many arrangements for brahmacharya. Arrangements such as, you do not sit wherever a woman is sitting if you want to practice brahmacharya. You can sit and remain there, if you want to remain in the worldly life.

**Questioner :** Therefore, in exact brahmacharya not even a single sexual thought should arise.

**Dadashri :** Thoughts cannot be stopped from coming.

The stock of past life stored within you will unfold and therefore the thoughts will come, but the answer to this is pratikraman. It would be wrong if one were to insist that thoughts must not arise.

**Questioner :** Doe that mean that we should reach that stage?

**Dadashri :** Yes, but the state where no sexual thoughts arise, comes from the spiritual development of many life times. Your progress by doing constant pratikramans will come to a level where there will be no sexual impulses, and that is the attained brahmacharya. Once pratikramans start, the end would come after five to ten lives. It may not necessarily end in one lifetime.

People are not aware and they do not reflect on the consequences of a sexual thought that arises. They say, what harm can there be in a thought? They do not realize that a sexual thought that lays the seed of a new karma and its discharge karma effect are connected. If a sexual thought does not arise spontaneously, then it would come by looking, externally.

### [14] Brahmacharya : Eternal Bliss

In this kaliyug, current era of the time cycle characterized by a progressive decline in spiritual knowledge and moral deterioration, it is very difficult to practice brahmacharya. Our Gnan is the ocean of bliss and therefore one's practice of brahmacharya is possible. What is the reason for abrahmacharya and sexual indulgence? It is due to the fire of inner restlessness and discontentment. By working all day long constant inner burning restlessness arises. To quench this fire of restlessness and discontent within, one indulges in transient pleasures of sex. Because of this Gnan there is not a problem for you for moksha but if there is brahmacharya along with it, the resultant bliss is boundless and eternal. There is endless bliss of the kind that the

world has never experienced before. Infinite bliss is produced if; thirty-five years of the potentially difficult time, passes without errors in this vow.

Not every one needs to take the vow of brahmacharya. It is only for those for whom brahmacharya is ready to unfold. Such people are filled with constant thoughts of practicing brahmacharya and thus they will take the vow of brahmacharya. It can be a problem if it is not. What can one say about the vision of the one who is established in brahmacharya! It is very special. The vow of brahmacharya can be taken for one year or even for six months. If you keep having thoughts of brahmacharya despite your repeated efforts to suppress them, only then you should ask for the vow of brahmacharya, otherwise it is not worth asking for this vow. It is a tremendous sin to break the vow of brahmacharya after taking one. Nobody forces you to take this vow.

A lifelong vow of brahmacharya cannot be given, in this day and age. It is a dangerous to do so. It may be given for a year. If one takes the vow of lifelong brahmacharya and if he fails then, not only will he fall, but he would also make me an instrument of his fall. Then if I am sitting next to the vitarag Lord in Mahavideh Kshetra, he will come there and bother me, 'Why did you give me the agna? Who told you to be over wise?'. He would not let me sit in peace with the Lord. He will fall and he will take others with him. Therefore, you have to continue to hold the deep inner intent for brahmacharya and I am giving you the strength to do so. Do not rush make your wishes methodically. The faster you do it, the more deficiency there will be in it.

If you take the vow of brahmacharya and follow it at its fullest, without errors, you would achieve a wonderful place in the world and attain moksha within one lifetime. There is tremendous power in the words of my agna of brahmacharya.

The vow would not break if there were no weakness on your part. That is how strong the power of my words is.

Until then, severely test yourself to see if the inner intent is that of jagat kalyan, the salvation of the world, or is it to feed the ego of your false pride? It is possible to find out everything by testing your self. If this is being done to feed the pride and the ego, that too will dissipate in time.

If only one pure man is around in this world, then he alone is enough for the salvation of the entire world! For this, total absorption in the Self is needed, and nothing but the Self is asked for. Start by having a constant inner intent for salvation of the world only for one hour and at times if the link breaks, start all over again.

When can you do the highest good for the world? It is easier when there is renunciation and the appearance of it. It is more difficult when one presents the appearance of the married Even for the latter it is possible, but only a few will benefit. The public at large will not. Renunciation should be like ours, the kind that is devoid of the ego. And this conduct, the attained brahmacharya is a very big thing, of a very high level.

The constant awareness of 'I am Shuddhatma', 'I am pure Soul', is the supreme brahmacharya. There is no other bhramacharya like that. Yet if one wishes to achieve the stage of an acharya, the level of an elevated spiritual master, then he would need external brahmacharya, the kind the world recognizes. Presence of a companion lady would not be accepted there.

By just giving up abrahmacharya, the whole world subsides effortlessly. By just following brahmacharya the whole world ends, does it not? Otherwise, you can give up thousands of things and yet not achieve anything.

By just acquiring the agna of brahmacharya from the Gnani Purush there is so much experience of bliss! You have yet to put it into practice and yet you already experience this bliss. Have you experienced such bliss?

**Questioner :** I have experienced it, Dada. From that very moment, everything became clear inside.

**Dadashri :** It became clear from the moment you took the vow, right? You need a clear mind when you take it. I had checked, his mind was clear at that time. This is what is called the acceptance of brahmacharya, ideal conduct. In our Gnan the ideal conduct is to be the knower and the seer. Thus for us all, we have the combination of brahmacharya, the ideal relative-conduct and the ideal real-conduct. The world has not tasted the bliss of this combined conduct. It is completely different.

**Questioner :** When can you say that one is free from all sexuality?

**Dadashri :** When you do not have any thought of sex whatsoever.

There are no thoughts, no sexual looks or anything else regarding sex. It is as if he is ignorant about it, then it is considered brahmacharya.It is as if he is ignorant about it all. Then it is considered accomplished brahmacharya.

### [15] Awareness Of the Self Against Sexuality

**Questioner :** How does one know that he has become engrossed in a sexual thought or sexuality?

**Dadashri:** 'Our' opposition exists in it. This opposition of 'ours' is the anti-engrossment tendency. This objection itself is the tendency to not get involved. 'I' do not want to enter anything that is sexual, and therefore this opposition of 'ours' is there constantly. The opposition is the internal separation. If by a

mistake there is involvement and engrossment, then pratikraman must be done.

**Questioner :** There is definitely a determined nischaya and the resultant objection against any element of sexuality, yet circumstances sometimes arise that causes one to become involved in it, what is that?

**Dadashri :** You cannot get engrossed if there is opposition and if you do become engrossed then you have stumbled. And for that there is pratikraman.

You should use two kinds of visions. You already have the vision that, 'she is pure Soul'. The second vision should be used when an attraction arises. This second vision is the 'three vision'. If you do not use the 'three vision' you will be deluded and pulled.

Attraction would not occur if one were to see the body as it is. But this is not possible for ordinary human beings. For me this is natural. I see everything as it is.

**Questioner :** I do not understand when you say you see the body as it is. Please explain.

**Dadashri :** It means that no matter what kind of clothes a man or a woman is wearing, the first vision is that of nakedness, the second vision is of that without skin, and the third vision is of all the internal organs and contents. Will there be any sexual attraction then?

If you see a woman and you immediately take your eyes off of her, but your eyes keep going there, your eyes keep getting pulled there, then that is called a ‘file’. Therefore this is the only mistake you have to understand, in this day and age.

**Questioner :** Can you please clarify more as to how to purify this vision?

**Dadashri :** Once you acquire the awareness of 'I am pure Soul' then your vision will become pure. If you slip and experience a sexual impulse, then you should speak aloud five to ten times, "I am shuddhatma, I am shuddhatma, I am shuddhatma", or say, "I am like Dada Bhagwan, free from all sexual impulses", and the awareness will return. This is all you have to do, nothing else. This is science that can produce results right away and if you neglect it just a bit, you will be thrown in a different direction.

**Questioner :** How does the awareness actually decrease?

**Dadashri :** A veil of ignorance comes over him. The energy that protects and upholds brahmacharya is veiled. It becomes blunt. Therefore the awareness becomes dim. Once this energy that preserves brahmacharya becomes blunt, it is as good as being useless and it does not help. Then he suffers and he continues to suffer. Then the inner lawyers, the mind, the intellect will feed and nourish the wrong understanding, 'So much has been attained in this Gnan, there is no real problem now'.

**Questioner :** What energy is it that protects the energy of brahmacharya?

**Dadashri :** Once you have slipped, then the energy that existed within, the energy that would not allow you to slip, wears down and becomes weak. Just like a bottle of milk with a loose cork, if it is lying on its side the milk will flow out by itself, whereas before we had to remove the cork.

### [16] Five Pure People For Salvation

You just have to decide that 'I do not want to slip', and if you slip then I have to forgive you. If ever anything deteriorates within for you, you must let me know immediately so that a solution can be found for it. It will not improve right away; there

is always the possibility of deterioration.

Until you know the consequences of your mistake, that mistake will keep recurring. Why does anyone not fall into a well? Why is it that lawyers make fewer mistakes? It is because they know that their mistakes will have consequences. Therefore you should be aware of consequences of your mistakes. You must, first find out the consequences of what you are doing wrong.

For those who have constant contemplation of Dada, the Gnani, all 'locks' get unlocked, all the problems get solved. Oneness with Dada is contemplation. This occurs only when one has a lot of meritorious karma effect. Contemplation of the Gnani reaps direct fruits. That contemplation gives you energies similar to his. Gnani's Self-state is beyond imagination and yields unbelievable results. He can make you like him. Contemplation of the Gnani makes one absolutely independent. Thereafter you will not feel that, 'Today I did not have his satsang, I did not have his darshan'. With contemplation of the Gnani, you have to become as independent as a Gnani.

Who, in this world, can obstruct the one who has made a very strong decision to be the instrument for the salvation of the world, for jagat kalyan? There is no power that can stop him. All the celestial gods of the universe shower him with flowers and bless him. Therefore, why don't you decide on that goal? From the moment you decide that, you would not have to worry about the requirements of your body. As long as any intent for anything worldly remains, you will have to worry about the requirements of your body. Look, how much prosperity and worldly ease this 'Dada' has. If there exists only this one desire, then one is blessed. And the authority of the celestial gods is with you. These gods do have very real power and authority that will continually help you. There is a need of only five people

with this exclusive goal. In it there must not be anything else, no other subtle aims or desires. In times of difficulties or in sleep, there should be only this one goal.

Remain very alert and keep the 'Gnani Purush' over your head at all times. You never know when you will encounter difficulties. At that time ask for Dada's help or summon him and he will be present.

There is no one to bother you if you are pure. Even if the whole world turns against you I can handle them alone. I know that you are pure and so I am capable of handling anyone. I have to be assured hundred percent. You cannot handle the whole world therefore I have to take your side. So, do not worry at all. There is no one in this world to bother you if you are pure. Dada can confront anyone in the whole world who talks about him, because he is absolutely a pure person. His mind is pure too.

**[17] Exclusive Nature Of Brahmacharya In Akram Vignan**

Brahmacharya has been accepted by the whole world. Without brahmacharya, the Self can never be attained. Any one who is against brahmacharya will never attain the Self. One must be continuously vigilant against all elements of sexuality. Here even a second of inattention will not do.

**Questioner:** How much relation is there between brahmacharya and moksha (liberation)?

**Dadashri:** There is a lot of relation. The Self cannot be experienced without brahmacharya. You will never know,' Is this bliss from sex or is it from the Self?'

**Questioner:** There are two types of brahmacharya practitioners. One is that practiced in a married state and the other in an unmarried state. Which is the higher of the two?

**Dadashri :** One practiced after getting married is higher but it is very difficult to do so. We have so many married people practicing brahmacharya, but they are all in their forties.

Ultimately, even married people will have let go of sex for last ten to fifteen years of their lives. They will have to be free from everything. Lord Mahavir too, was free in the last forty-two years of his life. There are endless difficulties with a woman in this worldly life. Difficulties begin from the time they are joined together in matrimony. How can two minds think alike? How long can they think alike? Suppose, if they both liked the kadhi soup, but what about the vegetables? Here the two minds would not think alike and hence they achieve nothing. There is no harmony where there are divisions due to differences of opinions.

Gnani Purush is 'open to sky', without any secrets. He is available no matter what time of the night you go to him. I do not have to practice brahmacharya. I do not even think about sex. This body does not have those atoms of sexuality. That is why such speech related to brahmacharya comes out. No one has spoken about brahmacharya. People themselves are sexual and involved in sexuality and therefore they have not spoken against sex. And here, I have spoken enough about brahmacharya so that a whole book can be published. I have spoken about it in its entire spectrum. This is because no atom or subatomic particle of sexuality remains. I remain detached from my body and live like a neighbor with this body. Otherwise, this type of wonder would never be found, would it?

If you eat a fruit but eat with repentance, then new seed would not be sown and if you eat with pleasure that, 'Yes, today I really enjoyed myself', then new seed would be sown.

Otherwise this brahmacharya will slack off if you relax even a little. Therefore do not relax, remain strict. 'I do not

want this even if I die'. Such strictness is needed.

Even at a very young age, I could not understand why people see happiness in sex? What kind of a thing is this? Since a very young age I have acquired this practice of 'three visions'. That is why I feel apathy towards this and I have a strong aversion. Whereas other people take pleasure in sex and worship it. What kind of foolishness is this?

**Questioner :** Can the previous shortcomings of the past life be gotten rid of through strong decision (nischaya)?

**Dadashri :** Yes, you can get rid of all shortcomings. A firm decision can achieve anything.

When very tough circumstances of sexual environment and forces unfold in your life they may unsettle you. Now what does tough circumstance mean? Say if you are sitting in a very strongly built room, and many people outside are very angry towards you, even if five hundred thousand people out side are angry and shouting at you, 'We will kill you', what would you do? Let them shout as much as they want to. You are safe in your strong room. Similarly, if you remain calm, nothing will happen to you, but if you waver and become afraid then the other thing would latch on to you. Therefore, whatever karma unfolds, maintain your stability and inner calm by saying, 'I am pure Soul and this is not mine'. You must remain strong this way. It will come again and confuse you for a little while, but nothing can happen if you maintain your steadfast calm.

These boys who practice brahmacharya are practicing it in their mind, speech and body. Outside, others can never practice brahmacharya in their mind. They do so only with their speech and their body. With our Gnan, you can practice it also through your mind. If brahmacharya can be practiced through mind, speech and body then there is no greater energy that can

be achieved than this. My agna can be followed with that energy with ease. How can the agna be followed without the energies of brahmacharya? Energy of brahmacharya is entirely a different thing.

These brahmacharis, both boys and girls, are getting ready. For these young girls, there would not be any need for applying lipsticks and powder, when there is the radiance of brahmacharya on their faces. There will be an aura and glow like that of lion's cub. That is when you will realize that, that there is something special here. This science of the vitarags is such that if it is assimilated with understanding, then it is like digesting the milk of a lioness. The result is majestic like that of the cub of a lion. Otherwise it would look like a goat.

**Questioner :** These people are refusing to get married. Is it not called an obstructing karma hindering spiritual progress ?

**Dadashri :** If we go to Bhadaran from here, does that mean that we have created obstructions towards going to other cities? One goes wherever it is convenient for him. Let me explain obstructive karma. When you are giving something to someone who needs it, and I tell you that it is not worth giving him. Then I have created an obstruction, and hence I would not get that help from anyone when I am in need, in my next life. I created hindrance towards that item for my self.

**Questioner :** If you want to practice brahmacharya, can this be called karma?

**Dadashri :** Yes, it is definitely called karma. You bind karma with this. As long as there is ignorance of the Self, there is karma, whether it is brahmacharya or abrahmacharya. Brahmacharya binds merit karma and abrahmacharya binds demerit karma.

**Questioner :** What is the reward for someone who

encourages brahmacharya, gives encouragement to brahmacharis and aids them in every way?

**Dadashri :** What do we want to do with the reward? We want to attain liberation after only one more life, then where are you going to store the reward? You may be rewarded with hundred wives. What are you going to do with such a reward? You do not want to enjoy such a reward.

So, he had already asked me, 'All this that I am doing now, would it bind merit karma?' I told him that he would not bind any karma. At this time all this is in the form of discharge and all the seeds have been roasted in the Gnan Vidhi.

**Questioner :** All these people who become brahmacharis, is brahmacharya in their discharge?

**Dadashri :** Yes, it is in their discharge. But along with this discharge they have an inner intent, and that is a charge. It is because of this inner intent that the brahmacharya remains strong. Otherwise discharge would always weaken it. And with the inner intent, that he wants to practice brahmacharya, strength is maintained. The only doer ship in this Akram Vignan, is that of following the Agnas that I have given you. Anything that has to be followed, there is doer ship in it. Therefore in, 'I want to practice brahmacharya' there is doer ship. Otherwise brahmacharya is a discharge.

**Questioner :** But, is practicing brahmacharya a doer ship?

**Dadashri :** Yes, to 'practice' is doer ship. And the fruit of this doer ship will be the samyak merit deed in the next life. That means that, in your next life, you will receive whatever you wish without any difficulty and with all that ease attain moksha. You can have the darshan of tirthankars and you can also get a chance to stay next to the tirthankar. There, all your

circumstances will be very wonderful.

**Questioner :** What is the connection between fasting on Sunday and practicing brahmacharya?

**Dadashri :** What is fasting on Sunday for? It is to oppose and confront sexuality. You do not want sexuality to come to you; therefore by confronting proactively you begin to become free from sexual impulses. I make him confront sex because he cannot let go of sex. These are all melons; these are all simmering melons of kaliyug. You cannot let go of anything, leave alone sexuality, and therefore you have to find some bold means do you not?

Actually, this science is such that I should not have to tell you, 'You do this and you do that', but this era of the time cycle is such that I have to. These peoples' ultimate outcome is uncertain. They may go on to the wrong path, after acquiring the Gnan, and that is why I have to say this. There are no problems when power of my words is present and working in them. Then they do not bear any responsibility of doer ship if they follow my words. When I say, 'You do this', then you are not responsible and my responsibility does not remain because I am the eternal non-doer.

Now who would leave this unique state for which there are no words good enough for praise? Who would touch the refuse of the whole world when there is Gnan? The Gnani Purush sees all the vishayas, objects of enjoyment of the world, as refuse. What is the rule of this world? Any person who does not have any thoughts about wealth, does not have any thoughts of vishaya and who continuously stays detached from his body, the world will call him God.

### [18] Dada Gives Encouragement to Aptaputris

The world does not know that all this is wrapped up and

disguised with a silk cloth. It is the refuse that you do not like, that is wrapped in a silk cloth. Do you not think so? If you only realize this then you will experience apathy towards sexual desires. People do not realize this and that is why this world continues the way it does. Do any of the ladies have such awareness? What would you find when you peel a good-looking man?

What would you find in a well-groomed and dressed man, when you cut him open? Ladies deluded with illusion of sexuality do not see this and hence they are overwhelmed by his good looks. I can see clearly through him.

Women should not look at men with sexual intent and vice versa, because they are of no use to you. What is there to see in what Dada calls a refuse?

The rule of attraction is that attraction occurs towards only certain person, the attraction does not occur with everyone. Now, I will tell you what causes this attraction.

If no sexual attraction occurs in this life, yet when you see a certain young man and you feel, 'This man is so handsome, he is so good looking'. Then you have instantly sown a seed for your next life. With this, sexual attraction will occur in your next life.

Nischaya means that you do not need to be reminded of it. It is simply there. It is your state. It remains as the foundation of your awareness, 'I am pure Soul'. The relative circumstances unfolding in front of you may make it seem that you have forgotten it, but no, it is there. That is nischaya.

Inner visual contemplation (niddidhyasan) occurs the moment you think, 'This woman is good looking or this man is good looking'. It lasts that long. Then one becomes that. Therefore, this problem arises only when you look, does it not?

Instead, keep your eyes focused downwards and do not make any eye contact. The whole world is a trap. There is no freedom after having been trapped. You will go through life after life and not see an end to it.

A husband who remains yours and who never forgets you for a second is a worthy husband. But this will never happen. So why then mess with these men who are by nature disloyal?

Therefore, in this day and age, people are not hungry for love. They are hungry for sex. Those who are hungry for love, they will not mind if they do not have sex at all. You have to do darshan of and revere such a person. These people are hungry for sex. Hunger for sex means refuse.

If there is an intense love then there is a worldly life for him. Otherwise the living is for sex as a refuse only. The sexual love is like the necessity of nature. It is like going to the toilet. Is this not nature's call? Sita and Rajchandraji were married, weren't they? When Sita was abducted, Rama's chit was in Sita and Sita's chit was in Rama. They were not able to have sex for fourteen years, yet their chit was in each other. This is called a marriage. Otherwise these are called nature's forces. Nature's necessity!

Therefore, it is a problem only if you have a husband, is it not? But if you have taken a vow of brahmacharya, then there is no sex related problems. And if you have such a Gnan, then your problem is solved.

This lady’s firm decision is, ‘I want to attain moksha within one life. I cannot afford to stay here, therefore I want only one more life’. Therefore she received all the means to achieve that and she also received the agna of brahmacharya.

**Questioner :** Will we also have one more life before liberation?

**Dadashri :** For you, it will take some time. For now, let things carry on according to what I say. One life liberation is possible only after coming into the agna of brahmacharya and also, attaining Gnan. Even without the agna of brahmacharya moksha will occur within two to four lives. You have to receive and follow the agna of brahmacharya if you want liberation in just one more life.

After coming into this Gnan you have to follow my agnas. As yet I have not given you the agna for brahmacharya. I am not quick to give that because not everyone will know or be comfortable in following it. For this, you need a very strong mind.

If you want to practice brahmacharya, you must be cautious that not a single thought about another man arises. And if it does then erase it right away.

One is shuddhachetan (pure consciousness, pure Soul, the Self) and the other is mishrachetan (mixed consciousness, worldly self). If you get entrapped with mishrachetan, a man, then, even if you have achieved the pure Self, it can lead you astray. Therefore if a relation of sexual interaction occurs, then wandering begins. You want to go to moksha and if that man is going into the animal kingdom, he will drag you down along with him. You will have to go there because you built a relationship with him. So you must see to it that a sexual relation does not occur. When the mind is free from sex, then only it is called ideal relative conduct. Then you would be ready for your role as an aptaputri (young woman trained by the Gnani for the work of salvation of the world, a female brahmachari). The mind fractures when it corrupts with sexual inclinations and indulgence. Otherwise there is so much power within every girl. It is no ordinary power. If the ladies are from Hindustan and they have this science of the vitarag, then what else is left for them?

You have to acquire your salvation by being blessed by the 'Gnani Purush'. Once you become the Self and remain as the Self, others around will be blessed without any words. Nothing is gained from people who just keep on talking. Nothing happens by just giving lectures or talking. On the contrary, the intellect makes one emotional by talking. Just by observing the Gnani and his ways, and his conduct, by observing worldly form, all the inner intents of any worldly nature dissolve. Therefore become that. By staying near Gnani Purush, become like him. How many countless souls will be blessed if only five girls become like me. They must become completely pure, and in presence of the Gnani Purush, they can and will become pure.

## End of Part One

# PART TWO

## Section One

### The Keys of Brahmacharya For Married People

#### [1] Fearlessness In Sex, Not Sex, Is Poison

This science of brahmacharya will liberate anyone, and is applicable to even married people. The following of the agna of the Gnani Purush is required. Somebody with a false pride may say, 'I want to marry another one'. To this I would say that have to be capable of it. People in the past had multiple wives. Emperor Bharat had thirteen hundred queens and he still attained total liberation. Would he have attained moksha if the queens represented any obstruction? Then what is the obstruction to liberation? It is ignorance of the Self.

Sex is not poison, but fearlessness in sex is poison. Therefore, do not be concerned. All the scriptures have said it aloud that sex is poison. How is it poison? Can sex ever be poisonous? It is fearlessness in sex that is poison. If sex was poison then, for all you householders and married people, I would have had to come and push you out to the Jain monasteries where you would be forced to avoid sexuality of all kinds. But do I need to drive anyone?

The Lord has separated all living beings into two divisions; those who are in this worldly life and those who are liberated. Those who are liberated are called the siddha and the rest are sansari, involved in mundane worldly life. Therefore, if you are an ascetic, a renunciator, you are still a sansari just as much as the married householder. So, do not worry. Worldly married life is not an obstruction to liberation, sexual interaction is not an obstruction to liberation. It is ignorance of the Self that is the obstruction. That is why I have written; that sex is not poison, fearlessness in sex is poison.

If sex were indeed poison, then Lord Mahavir would never have become fully enlightened tirthankara. He too had a daughter. Therefore, fearlessness in sex is poison. If you feel, ' Nothing will hurt me in sex', then that is poison.

I have used the word fear so that one would have fear in sex. Involvement is sexuality should be the last resort. So, what I am saying is have fear in sex. Even the Lord himself was fearful in sex, as were all the mighty Gnanis. Who then are you not to be fearful of sex? If there is a lot of delicious food, you can enjoy it but have fear and moderation in enjoying it because you will suffer if you eat too much. Therefore, have some fear.

**Questioner :** After becoming the pure Soul, shuddhatma, should I have sexual interactions with my wife and if so, with what intention? How can I deal with equanimity here?

**Dadashri :** If you have a wife, then you both have to reach an acceptable solution for both in sexual matters. Your sexual dealing should be such that it is acceptable by both of you. Stop any interaction, which is acceptable to one and not to other. You should not hurt your wife in any manner.

I am telling you that this medicine of sex is a sweet medicine. Just as you take any medicine in the right dose, take this medicine of sex in right dose. When does married life excel? It does so when you take the medicine only when both of you have a fever. Does any one take medicine without a fever? If one takes medicine without a fever, the married life would not attain harmony. Therefore it should be taken only if both have a sexual fever. You do not take medicine everyday just because it is sweet.

All these highly evolved souls, such as Rama-Sita, had control over their passions. They had sexual control. Is abrahmacharya a divine quality? No, it is a bestial quality.

Humans lose their human-ness with abrahmacharya. The world does not understand what sex is. Millions of lives die in only one act of sexthrough the loss of millions of living sperms. This is tremendous violence. Not realizing this, people believe sexual act to be the highest pleasure. They do not understand that a life is precious and must not be lost except as a last resort. But what happens when there is no understanding?

You have acquired my thermometer now. This is the instrument by which you are to proceed. Fever for both. Otherwise not. That is why I say that I have liberated you even though you have a wife. No one has made this, so simple for you. A very simple andstraightforward path has been given to you. It is up to you to make the fullest use of it for your good. It is extremely simple. This has never happened before. This is the pure path, acceptable to the Lord.

**Questioner :** If the wife has no desire, no fever, what should she do if she has to take the 'medicine' given to her by force by her husband?

**Dadashri :** What can she do? Who asked her to get married?

**Questioner :** The fault is of the sufferer, accepted. But please Dada, please show me a way, and show me some way out of sex, by pratikraman, or something like that.

**Dadashri :** Only through making him understand that Dada has said this is not something that you can keep taking. Why don't we take this medicine six to eight times a month? The problem with the file will be settled with equanimity if your mind and body remains healthy.

Therefore, in Akram Vignan, sexual relation with your wife is considered brahmacharya. But this has to be with discriminative understanding and your all inclinations and impulses

of a sexual nature towards anyone else except your wife must not exist. If such errors happen they must cleansed instantly with frequent pratikramans. This, for this era, I define as brahmacharya. Why? It is because he remains within his bounds of his rightful sexuality. Such a married brahmachari will eventually understand that even such sex with his wife is a grave mistake and he will let go of his right of sex with his wife.

### [2] Sexual Transactions By The Sexual Look

These days everything has become like an open free market of sex, has it not? At the end of the day it may seem that you have not done any trading in sex, but this is not so. The inner sexual look is trading for sure. It happens without your awareness. This inner sexual trade of twelve or fourteen transactions has happened just by seeing them. This would not happen if our Gnan awareness were present. You will see the pure Soul within a woman passing by, but how can others see that?

If we've gone to somebody's wedding, do you not see a lot of attractive human beings of both sexes? Would you not have made about a hundred sexual transactions without your knowledge. That is how it is all. It is not your fault. This happens to all the human beings. They are drawn to anything attractive. It happens to both, women and men. A transaction is made as soon as they see anything attractive.

It is possible to eradicate these sexual impulses and transactions with the right intellect, even in the absence of Gnan. I had done so with my intellect. People remain uncontrolled in sexuality because of lack of right intellect.

### [3] The Horrors Of Illicit Sex

If you are living a married life, you may indulge in sex that is rightfully yours and never even think about that which is not

yours, because the consequences of illicit sex are very grave. And if you have renounced sex then you should never look towards anything sexual. It is inhuman to take what is not rightfully yours, to wish for what is not rightfully yours and to wish for sex that is not rightfully yours. Should there not be a line of demarcation between what is rightfully yours and what is not? You should never cross that line. Still, people have crossed that line, have they not? This is called beastliness. There is no problem in enjoying what is rightfully yours.

**Questioner :** Which tendency is that which drags one to enjoy sex which is not rightfully his or hers?

**Dadashri :** The intent of deceit and theft.

By disregarding what is rightfully yours, if you engage in sex with another woman, you will have to take birth wherever that woman goes in her next life. If she goes to a lower life form, you too will have to go there with her. These days, this happens everywhere. Have you any idea where your next birth will be?' People who have enjoyed sex that is not rightfully theirs will have to suffer painful miseries. Even their daughters would become characterless. The rule is that the person with whom you have interacted sexually that was not rightfully yours will, in lives to come, become your mother or your daughter.

Even the Lord allows sex with your wife, not with anyone else. If He were to refuse even this then he would be guilty. He has said no to what is not rightfully yours. If repentance is done for all illicit sex, then also one can be freed. But these people are happily enjoying sex that is not rightfully theirs and that is why they bind a very strong knot of suffering of many lives.

Illicit sex is a violation of all the five major vows given by the Lord. In that, you commit himsa (violence), you tell lies and you are openly stealing. It is a day light robbery. Then,

abrahmacharya is definitely there and the fifth violation is parigraha (possession). Abrahmacharya is the biggest parigraha. The Lord says that, there is liberation for the one who indulges in rightful sex but there is no liberation for the one who indulges in illicit sex.

These people do not understand much. They are like a stray animal that is always looking for food ant tries to get it from wherever it can. They will look for sex from where ever they can get it. Are you familiar with buffalos and it's relatives? They would clean up anybody's farm.

There are very few people who have an understanding of the importance of brahmacharya. As long as they have not tasted illicit sex they are relatively safe. As soon as they taste it, they go wild. This does not suit us. Our Hindustan has such spiritually developed people. We are all here for liberation.

Illicit abrahmacharya is such that a wife or a mistress of one's in this life birth may become his mother or his daughter in his next life. Such are the dangers of this sexual world. That is why wise men practiced brahmacharya and got out of it by attaining liberation.

### [4] Sexual Loyalty In Marriage Is Brahmacharya

For the one who is married, I have made just one rule, and that is that he must not look at any other woman sexually. And if such a look happens, then do pratikraman and decide never to let it happen again. Here is the definition of a married brahmachari. He does not look at any other woman. He never looks at any other woman sexually. He is free from sexual impulses when he looks at any other woman. He is very sincerely repentant if a sexual intent and look arises when he looks at any other woman.

Three thousand years ago, in Hindustan, ninety percent of

men were devoted to just one wife, married brahmacharis. How good were these people? Whereas today there might be, perhaps one in a thousand like them.

**Questioner :** Say if one has two wives, what is wrong in that?

**Dadashri :** Go ahead and have two wives. There is no problem in this. There is no problem in having even five wives. But if your intentions towards another woman are bad, if another woman passes by and sexual impulses arise, then it is wrong. Shouldn't there be some principles and rules?

There is no problem in having multiple wives. There is a rule in Islam that you should not have sexual thoughts towards women who are not your wives. If you cannot be satisfied with one wife, then have two. They have the rule that you are free to have up to four wives. Who tells you not to keep four wives if you can afford do so? Let people talk if they want to. But you should not hurt any of them.

In this day and age, I consider sexual loyalty to one wife brahmacharya, and I guarantee you that you will reap the same fruits of brahmacharya as they did in the times of the Lord Mahavir.

**Questioner :** With regards to sexual loyalty to the wife, does the rule apply to the mind and its sexual thoughts towards other women? It may be possible to be loyal physically, but what about the roving mind and thoughts?

**Dadashri :** The loyalty should also be at the subtle level of the mind too. Whenever the mind wanders away to another woman, you should stay detached from it and continue doing her pratikraman. What is the limit for moksha? The limit is where there is loyalty to one wife and one husband with the mind, speech and body.

As the breaths of life increase in frequency, the lifespan decreases. When is the maximum number of breaths used? It is used in fear, in anger, in greed, in deceit and most of all in the sexual act with a woman. In the sexual act with a wife, they are used up more, but in illicit sex with any other woman they are used up much more. It is as though a reel has been suddenly unwound.

**Questioner :** Are the celestial gods sexually loyal to only their devi, their wife?

**Dadashri :** They are loyal to their devi, their goddess. When they see someone else's goddess and they have a thought in their mind that 'she is better than mine', this can happen, but there would not be any changes in what already exists.

**Questioner :** There is no question of having sons in the celestial world, yet they do enjoy sex and each other, do they not ?

**Dadashri :** Their sexuality is not like the one here. This is nothing but refuse. The gods would not even remain here. What is sexuality like over there? When his goddess comes in, his sexual desire is satisfied by just by looking at her. That is all. Certain gods are such that by just touching each other's hands and squeezing them, their sexual act is over. As the gods' spiritual levels rise to higher levels, their sexuality becomes less. For some, the sexual act culminates just by talking. There are some gods who are simply satisfied by having goddesses around for about an hour and there are some gods who do not have any need for a woman. Therefore, there are all kinds of gods in the world of celestial beings.

## [5] The Deceit That Perpetuates Life After Life As A Woman

Having sex with someone other than one's own married

partner is a cause to go to hell. If you want to go to hell then think of doing this. I have no problem with that. If it were convenient to you, I would describe the miseries of hell. You will have a fever just listening to it, then imagine what would happen if you actually had to suffer those pains? There is no problem of sex with your own wife.

Nature has accepted relation between a husband and a wife. There is no problem if this relationship does not give rise to desires for illicit sexual gratification. Nature has made that much allowance. Rightful sex would not result in demerit karmas whereas there are innumerable demerit karmas in illicit sex. Just in one sexual act even with the wife, millions of life forms die. Are these few demerit karmas? But it is still not as big demerit karma as having sex with a woman other than one's own wife. There is no sin higher than the sin of illicit sex.

**Questioner :** Who are the most likely to go to hell?

**Dadashri :** Rapists go to the seventh hell. Whatever pleasure they had experienced, when they experience infinitely higher misery and pain, they will decide that they do not want to go to hell anymore. Therefore, in this world if there is anything that you most definitely should not do, it is to rape someone. Never allow your intentions to be tainted sexually. One who rapes anyone goes to hell and has nothing but constant suffering there. In this world there is nothing higher than a woman’s chastity.

In this satsang if you have such a treacherous sexual thought than I would say that any further satsang is meaningless. Here, this type of behavior would not be tolerated at all and if this ever came into my attention, I will throw you out.

Whatever mistakes one has made in this world so far, whatever serious mistakes they may be, if one brings them to

me, and if he were never going to make them again in this life, then I would cleanse him in every way.

Do you feel any repentance when listening to this?

**Questioner :** Yes, I do feel a lot.

**Dadashri :** If you burn your sins in repentance even then your bad deeds would end. After listening to all this, if you were to ask me, "What would happen to me?" I would reassure you that I would help you. There are conditions. You have to wise up from today. From the moment you become aware of your mistake and do pratikramans with sincerity. I would get rid of your ticket to hell because I have the ways to do so. This is the power of the Gnani Purush. I will show you what to do next. Then it would all disappear and I would do many other vidhis, special blessings, for you.

Would people not point finger at you if you were having an affair with another woman? So, this is going against the community standards of the world and secondly, you experience so many worries and tension internally. The sufferings in hell are like burning in the electric gas for a long time. There is one hell where the suffering is from the electric heat and in the other hell the suffering is from extreme cold. It is so cold there that if we throw the Pavagadh Mountain in it, it would not remain as a solid rock. It will disintegrate into minute little particles.

There are a lot of dangers involved in having sex with a woman other than your wife. You would have to follow her wherever she goes in her next life. She may come as your mother in the next life. I have seen in my Gnan that there are so many sons, these days, born to their mistresses of their previous life. The son would be of an upper caste and the mother would be of a lower caste. The mother would go to the lower caste and the son would have to go from an upper caste

to a lower caste again. Look at these terrible dangers. The woman of past life would become your mother in this birth, and the mother of this birth would become your wife in your next birth. Such are the horrible dangers of this sexual world. In short, make sure you understand this. Prakruti, this complex of thoughts, speech and actions, is not sexual. You are sexual. I have said this before in a different way. But I have said all along that only this is the one serious danger.

**Questioner :** Is there any danger if both the parties consent to illicit sex?

**Dadashri :** There is a danger even if both parties consent to it. What is the benefit if both parties agree? You will have to go wherever she goes. You want attain moksha but her actions are immoral, then what would happen to you? It would never work. That is why all the scriptures say that; the right discriminative approach is for the people to get married. Whose home will be safe from stray cattle? Then how would there ever be a safe side? Why aren't you saying anything? Are you worried about your past?

**Questioner :** Yes.

**Dadashri :** I will cleanse it all for you. All I want is from is that after meeting me there must not be any more errors. I have lots of solutions to free you from any of your past errors. You can tell me in private. I will cleanse it all for you. Human beings are prone to mistakes, especially in this Kaliyug. It is impossible not to make a mistake in this Kaliyug.

There is no problem in divorcing one person and marrying another, but you have to marry. There must be a boundary. One without any boundary is like an ownerless bull. Then there is no difference between him and the bull.

**Questioner :** What if one has a mistress?

**Dadashri :** If you want to keep a mistress, she should be officially registered. Then there should not be another one.

**Questioner :** You cannot register, because then she would ask for her share of my wealth and that creates endless other problems.

**Dadashri :** You have to give her, her share of your wealth, if you want a taste of her sex. Why don't you wise up for this one life? Why are you doing all this? You have done this for endless lives. Why not behave for this one life? There is no other choice if you want true bliss. Does a snake straighten up or remain crooked when entering its burrow?

**Questioner :** It straightens first. I understood only today that it is wrong to have a woman other than my wife. Until now, I did not see anything wrong in this.

**Dadashri :** Nobody, in any of your past lives, has made you experience that this is wrong, otherwise who would fall into this hell? This brings on hell.

After acquiring this Akram Vignan of ours, if you repent heartily then all such serious errors of your past would be destroyed. With true repentance even those who have not received this Gnan, will be freed, but not completely. For you, who have received this Gnan, if you continuously repent heavily, over all elements of sexuality, then you will be free from all your errors and their future consequences.

**Questioner :** Recently, you spoke about man becoming a source of encouragement for a woman perpetuating her deciet, in matters of sex. The advances of the man deceive the woman. In our worldly dealings, if I am at all responsible for worsening her original deceit that is part of her nature as a woman, please do a vidhi (special blessing) for me so that I may be freed from this responsibility.

**Dadashri:** Yes, I will do the vidhi for you. Man is responsible for increase in the increase in deceit of the woman. Many men are unaware of their responsibility in this. Even while he is following my Agnas in every way, what does he tell the woman when trying to enjoy her sexually? He would tell her that there is nothing wrong in what they are doing. So the poor woman gives in and succumbs. She does not want to have sex and wasn't going to do so. Yet her prakruti, her nature as a woman is such that it is difficult for her to rise above sex, so it becomes excited at that time. But who is responsible for this result? The man is.

All these women have slipped into womanhood; become women, because of this. If someone says something sweet to her, she surrenders to him. This is very subtle. This is difficult to comprehend.

It is only because of sex that one has become a woman. Man has perpetuated the state of the woman in order to enjoy sex. He encourages her, showers compliments on her and thus corrupts her. Even when she may not have any beauty or charm, she believes she has. What makes her believe so? She has been brainwashed by men, into believing, 'What is wrong in it?' She has not believed that on her own. Man has always told her, 'You are very beautiful, there is no other woman like you' and she believes it. Man has kept a woman as a woman, in their womanhood, life after life by this falsehood for his own pleasure. And the woman believes that she is making a fool of the man. A man enjoys her and moves on. You do not seem to understand much, do you? May be a little?

**Questioner :** I can understand it completely. So far I had the understanding that, men were free from any faults in the matters of sex. But from today's talk, I realize that men become very responsible in this way.

**Dadashri:** Man only is responsible. To keep a woman as a woman is man's doing.

Whatever happens, if the husband is not there, if the husband has died even then she does not give in to another man. No matter what the other man is, even if God himself comes down as a man, she will still say no, " I have a husband, he is my Lord". This is called a sati. Can any one be considered a sati these days? It is not always like this, is it? Times are different now days aren't they? In Satyug times there were some satis.

This is for one who wishes to be a sati. This way they can one day become a sati. Today, do you know that sex is being sold at the price of bangles? Do you not understand what I am saying?

**Questioner :** Yes, it is being sold at the price of bangles.

**Dadashri :** At which market? In colleges? At what price is it being sold? Sex is sold at the price of gold. Some is sold at the price of diamonds. Not everywhere. Some do not even accept gold. No matter what you offer them, they will not accept it. But other women sell sex these days, if not at the price of gold then at some other price.

A sati is a chaste woman. Sati is a woman who has one husband. Through mind, body and speech other man does not attract her. One may not be a sati to begin with, but she too can become a sati, even if she has been corrupted by sex before, from the moment she makes a firm decision to be so.

**Questioner :** Will the deceit begin to dissolve as that chastity and the resolve for it is preserved?

**Dadashri :** Once the chastity through thoughts, speech and acts begins, the deceit begins to leave. You do not have to

do anything. Those traditional satis were so from birth. They did not have a blemish as far as sex was concerned. And, for you the blemishes of sexual misconduct of this life remain and therefore you have to attain liberation by becoming a man again in the next life. Everything ends right here when one becomes a sati. All the women who become satis attained liberation directly. Can you understand this a little? You will have to become a sati, pure, to attain moksha. Otherwise you will have to come back as a man.

**Questioner**: Yes. Therefore it is not a fact that a woman would remain as a woman for a long time in multiple lives. But because the women do not know this knowledge and solution, they are lost.

**Dadashri:** If the solution happens then a woman is a man really. These poor women do not understand this tuber of sexuality and deceit within them which is part of their nature. And in matters of sexuality they have a lot of interest. They derive pleasure from it. And they remain stuck in sexuality. No one knows the subtle way out and no one shows the way out. Only the satis know it. Apart from her husband, she never thinks of anyone else. If her husband dies suddenly or goes away, even then she would not. To her, he is the only husband. All the deceit of these satis dissolves.

People suspect their daughters who are just going out to school. They even suspect their own wives. These types of treacheries exist. Isn't there treachery even in the homes today? In this kaliyug there is treachery in one's own home. Kaliyug means the time of treachery. There is nothing but deceit and treachery. For what gratification do they do all this? Even that is senseless and done in gross unawareness.

**Questioner :** What adjustments does one have to make where tubers of suspicion have already been formed in one's mind ?

**Dadashri:** The faults of sexual misconduct that you see in a person, do you think that they are new and did not exist before? Have they arisen out of the blue? That is why it is worth understanding that this is how it all is in this world. In this day and age do not judge anyone by his or her sexual conduct. This is how it is everywhere. It may not be openly evident but their minds are filled with sexual misconduct and wrong sexual impulses. And in all this world of sexuality, the woman is the storehouse of sexual deceit and illusion. That is why the life after life, as a woman, is perpetuated and there is no escape from it. Of all this therefore, the fortunate ones are the ones who become free from all elements of sexuality and attain brahmacharya.

**Questioner :** We know that this is going on all around, yet when the mind suspects someone, we get engrossed in it. What adjustments do we take there?

**Dadashri :** Having realized the Self, do not get involved in anything else. Remain as the Self. Everything else is of the foreign department; the non-Self and You should remain in the home department, the Self. Why don't you remain as the Self? This type of Gnan cannot be attained over and over again, therefore get your work done. One gentleman kept getting suspicious about his wife. I asked him what caused him to be suspicious? Was he suspicious because he saw something? Was it not occurring before he saw it? The ones who get caught, people call them thieves. But those that do not get caught are all thieves from within.

What is there to be scared of when you are the pure Soul? This is all discharge of what had been charged in your past life. The whole world is purely a discharge. There is nothing other than discharge in this world. That is why I say that there is no one at fault because it is all a discharge.

**Questioner :** So, does the law of karma works there too?

**Dadashri :** Yes, it is the law of karma that is working, nothing else. It is not the fault of the man; it is the karma that makes him spin. But suspicion will kill him for no reason.

Therefore, whoever wants peace regarding the sexual conduct of his wife, he should marry an ugly woman so that no one would have sexual impulses towards her. No one will be willing to keep her. And she herself would say, 'No one would keep me. It is just this husband that I have found who would keep me'. That is why she would remain very sincere to you. Otherwise, if she were beautiful, people would enjoy her with sexual looks. If she is pretty, people will look at her with sexual intentions. When I see a man who marries a beautiful woman, I think what would happen to the poor man!

A man would forget God if his wife is very beautiful, would he not? And if the husband were very handsome, the wife would forget God. That is why everything in moderation is good.

These people are such that wherever they see a 'hotel' (place of sexual gratification), they would 'eat' (enjoy). So it is not worth being suspicious, in this world. Suspicions cause pain and heartaches. Both, women and men, 'eat' whenever they see a 'hotel'.

Men and women teach each other a lesson in sexuality, but women win at the end because men do not have deceit in them. That is why women deceive men.

When sincerity and morality was present, the worldly life was worth living. Today there is tremendous amount of deceit. No man would go back to his wife if I revealed everything about his wife. I know everything about everyone but I never say or do anything about it. Man is often disloyal, but a woman is the factory of deceit. The museum of deceits exists not anywhere else, except in a woman.

These men start suspecting their wives if they come home a little late. Suspicions are not worth having. Nothing is going to happen outside of the karmic accounts. Try and make her understand when she comes home but do not be suspicious of her. Suspicions breed suspicion and invite disaster. Yes, you should warn her, but not suspect her. A suspicious person misses the opportunity to be free.

Therefore, if you want to be free and attain liberation you should not be suspicious. If you see your wife in another man's arms, does that mean you have to kill yourself?

**Questioner :** No, why should I do that?

**Dadashri :** Then what will you do?

**Questioner :** First display some dramatic anger and then I would try and make her understand. After that, whatever happens is 'vyavasthit'.

**Dadashri :** Yes, that is correct.

### [6] Zero Sex : Zero Clashes

Where do quarrels occur in this world? Only where there is infatuation and attraction. For how long the quarrels exist? As long as sexual interaction exists, quarrels exist. Then you start doing 'mine-yours', 'Pick up your bag from here. Why have your kept saris in my bag?" etc. These quarrels exist as long as you are united in sex. And once you have become free from sex, there is no problem even if the things are kept in your bag. These quarrels would not take place then, would they?

**Questioner :** But seeing all this sends shivers down my body. It is also amazing that, despite daily quarrels, husband or wife does not feel like coming up with a solution, is it not?

**Dadashri :** This has been going on for so many years,

ever since they got married. They quarrel on one hand and continue to have sex with each other on the other hand. That is why I have said that both should take the vow of brahmacharya, and then your life would be of the highest quality. All the fights are for selfish reasons. She knows that he is not going to go anywhere away from her. He too knows that she is not going to go away from him. Thus the relationship survives only to serve each other's selfish needs. Everything remains, the fights and the sex, unchanged.

Misery of dependency on sex is greater than the transient happiness derived from it. When one realizes this, he will be free from the false infatuation and vice grip of sex. It is then only that he would impress females. Otherwise they feel that they can play with him through the medium of sexuality. The impression of this nature gradually leads to an aura of awe and respect. Thereafter they leave him alone. Otherwise, even the greatest of spiritual men in this world have suffered at the hands of women and their sexual ploy. Only the vitarags, the liberated ones have understood this, as is. It is because of their aura of purity that women stayed away from them. Otherwise women carry so much power that they can make any man helplessly subordinate to them in no time. This is the nature, sexual character of women. You must stay away from women. You must not try and deceive them otherwise you yourself will come under their deception. And this web of misery has been happening for many lives.

When a woman pushes her husband around and scolds him repeatedly, what is the reason behind it? It is because the man is deeply passionate about sexual gratification. Woman does not push him around just because she feeds him food; she does so because of sex. No woman would push a man around if he were not interested in sex. She takes advantage of this weakness but if there were no weakness, she would not be able to bother him in any manner. Women are very deceitful and men

are naive. So the men have to keep sexual desire under control for two to four months. She will then get tired and she would not be able to control the man.

When will a woman respect you and be deferential to you? If you were very sensitive about sex, easily aroused by sexuality, then she would control you. If you are sexual but not sensitive, not easily aroused, then she will develop respect for you. If she invites you for sex and you say not now, after two to three days, then she stays under your command. Otherwise you will be under her control. I understood this at the age of fifteen. Some people beg for sex. You fool, do you have to beg for sex? What would then happen to you if you do? What will the woman do? She will abuse you. She will boss you around, 'Hold this child, and go take care of him'. Our mahatmas have sex but they do not have the craving for it.

One woman makes her husband prostrate to her four times, before she will allow him to touch her once. You fool, why don't you go jump in the ocean instead, what is wrong in doing that? Take samadhi, final peace, in the sea, at least the sea is straightforward; at least there is no hassle there. What kind of nonsense is this of prostrating for sex?

**Questioner :** Before, I used to think that all these clashes and arguments in the home were due to matters and work of the household. But disputes occur even when I try to help her around the house.

**Dadashri :** Those disputes and clashes will continue. As long as there is sexual interaction, clashes will continue. This is the root of all clashes. The person who has conquered sex, has such an aura about him that no one will bother him, no one can conquer him.

When sexual interaction with Hiraba stopped, I started

calling her 'Hiraba' ('ba' means mother). After that we haven't had any difficulties. And whatever difficulties and clashes we had before, were due to sex. But as long as there is the after effect of the 'bite' of sex, clashes will remain. Even after cessation of overt sexual interaction, the after effects of the prior sexual interaction remain for some time and then end. So do the clash. I am telling you this from personal experience.

Look at the wonder of this science! All the clashes, not only with the wife, but with the whole world stop. This science is such, and you are free when all clashes end.

When an intense dislike for sex arises, only then would sex stops. Otherwise, how else can it be stopped?

### [7] Sex is Beastliness

People of my time were very good about one thing. They did not harbor much sexual thoughts. They did not have sexual intentions towards women. There were may be five to seven percent of such people who were sexually hungry. They would seek widows who had no one else living at home. In my youth every girl was addressed as sister, even if she was not related. This was the common practice. Until the age of ten to eleven there was such innocence in sexual matters that I used to run around without any shorts.

No thoughts about sex would arise, so there was not a problem. That is why there were no hassles. There was no awareness of sex.

**Questioner :** Was this because of some kind of a community pressure?

**Dadashri :** No, not due to any community pressure. It is the upbringing, the values instilled by the parents. A three-year-old child would not know that its parents have this kind of a relationship. This is how good their secrecy was. And if need

be, then on that day the children would be sleeping in another room. These are the values of the parents. These days, the bedrooms are here and there. Plus they have double beds, do they not?

In those days, no man would sleep in the same area where a woman was sleeping. There was a saying, in those days, that if a man sleeps whole night with a woman, he would become a woman. Her female nature would influence him. So no one did this. It is some smart person who discovered about sleeping together so that double beds keep selling. This has been the cause of the downfall of people. What has one gained from this downfall? All the contempt for the females has disappeared. Now it would not take long to make the ones who have gone down to go up.

How can there be double beds in Hindustan? What types of animals are they? The men and women of Hindustan were never together in one room. They always stayed in separate rooms. But instead, look at it nowadays. Nowadays the father himself makes the bedroom with a double bed for his son. And so they take it for granted that this is the practice in the world. I have seen all this.

If men left the company of women and stayed away from them for fifteen days, they would become like God.

What is unaccompanied 'shaiyasan'? [shaiyasan = shaiya (bed) + asan (seat) ] It means that you do not share your bed or your seat with anyone including the opposite sex. There is no physical contact between husband and wife. The writers of scriptures used to believe to the extent that if you sit on the same seat that an opposite sex was sitting, then you will be affected by him or her, you would have thoughts about them.

**Questioner :** What form of karma is bound from sexual interaction and sexuality?

**Dadashri :** The karma of entry into the animal life form is bound. The entire spectrum of sexuality is itself the animal state. In the olden days in Hindustan there used to be sexless sex. That is, sex was only for the purpose of giving a gift of son or a daughter.

**Questioner :** Dada, you stress brahmacharya and show abhorrence towards abrahmacharya. But by encouraging this the population of humans in this world will also decrease. What is your opinion about this?

**Dadashri :** There has not been any decrease in population after so many surgeries like vasectomy and tubal ligation, then how is brahmacharya going to decrease it? They are trying to reduce the population through surgeries and still it is not going down. Brahmacharya is a great thing for liberation.

**Questioner :** Is it not considered abhorrence towards a natural process?

**Dadashri :** This sexuality in man is not a natural process. It is animalistic behaviour. If it were a natural process, there would not be a need for brahmacharya. These poor animals practice brahmacharya. They have sex only for fifteen-twenty days in certain seasons and then they do not.

### [8] The Continuous Bliss Of The Self: Brahmacharya

**Questioner :** After receiving this Dadashri's Gnan, is practicing brahmacharya a must?

**Dadashri :** It is a must for those who can practice it and it is not necessary for those who cannot. If it were a must then those not practicing brahmacharya would not be able to sleep at night, in the fear of not being able to attain liberation. It is enough to just realize that abrahmacharya is wrong.

**Questioner :** Philosophers say that suppressing sex is

against the law of nature, and makes one even more perverted. They say that sex is necessary for good health.

**Dadashri :** They are right. Sex is necessary for those who are ignorant of the Self (agnanis), the worldly people. Those who understand brahmacharya do not need sex. The one who does not understand brahmacharya cannot be bound by the rules of brahmacharya otherwise, major damage will be done, and he will be destroyed.

Sex is such a thing that one day's sexual activity would not let one attain any meaningful concentration on anything for three days. There would be instability in the concentration, focus on the task at hand. When one abstains from sex for a month, his stability in concentration and focus is greatly improved.

Abrahmacharya and alcohol are two things that bring a very heavy veil of ignorance over Gnan. Therefore, one must be very vigilant in these two matters. Alcohol is such that it makes one forget, 'I am Chandulal', then the pure Soul would definitely be forgotten, would it not? That is why the Lord has said that you should be scared of it. The person, who has a complete experience of the Self, would not be affected. Still there lies tremendous danger in its ability to uproot the Lord's Gnan and throw it out.

The one who wants to have the total experience of the Self must definitely not have any element of sexuality, and that too is not a rule. If, in the last fifteen years of his last life, one has been free of sexuality, then it is good enough. It is not necessary to take up this extreme exercise of brahmacharya life after life. Letting go of sexuality should be a natural process so that it goes away on its own. Your unflinching internal decision should be that until you attain liberation, whatever two to four more lives you may have left, it is best if they go without being married. There is nothing like it.

How long will this total experience of the Self elude you? As long as any element of sexual impulses or sexuality remains this will not happen. This means that when pleasure arises it is difficult to discern exactly whether it stems from the Self or from the sex. If brahmacharya is present then it could be understood 'on the moment' that it indeed is the bliss of the Self. When one has this total clear experience of the Self, then one becomes the fully enlightened Lord.

### [9] Try The Vow of Brahmacharya

I keep warning you to pay attention to this but to take heed is not easy for you. Yet, by experimenting with brahmacharya, say for three to five days or for a whole week in a month one will feel wonderful. If one has practiced brahmacharya for a week in a month, then by the middle of the week he will experience tremendous bliss. The bliss of the Self will express. This bliss is beyond description.

Some people say that they cannot get rid of sexuality. I ask, why are you acting crazy? Why don't you set some disciplined limit for yourself and then make sure that you stick to it. In this day and age, nothing can be achieved without discipline. Some flexibility is allowed.

**Questioner :** What does one do in a situation where a man wants to practice brahmacharya but his wife does not?

**Dadashri :** If she does not wish to, then try and make her understand.

**Questioner :** How should I make her understand?

**Dadashri :** You have to continually keep explaining to her the benefits and gradually she will come around. It does not happen instantly. By continuous discussions and mutual understanding it will happen. Both of you will have to come to a meaningful compromise. You have to discuss and think about

the harm of abrahmacharya and thoughts related to this.

You will have to get rid of sex if you want liberation. There are about a thousand mahatmas who take this yearlong vow of brahmacharya. 'Grant us a yearlong vow of brahmacharya, Dada,' they say. They come to know all the benefits within a year

Abrahmacharya is indecision. Indecision is not related to the unfolding of karma.

I was shocked after talking to four to five mahatmas. I told them that this falsehood of sexuality would not do. This is merely indecisiveness (anischaya). You will definitely have to get rid of it. Brahmacharya is needed first. You are really a brahmachari by way of being the Self, but you cannot be abrahmacharya in worldly interactions. This is a clear conflict.

One who does not have any opinions about brahmacharya or abrahmacharya is considered to be in brahmacharya. To constantly remain the Self is my brahmacharya. That does not mean that I do not accept the external brahmacharya of thoughts, speech and acts. As you are living a married life, I have to say that there is no problem with abrahmacharya, but your opinion for abrahmacharya must not exist. Your opinion should always be for brahmacharya. Abrahmacharya for you is a file that needs to be settled with equanimity. You are not able to experience the bliss of the Self because you are still stuck with your old opinions about sexuality and abrahmacharya. Once these opinions leave, you will be able to experience the bliss of the Self. The veil of opinion for abrahmacharya obstructs your clear vision and bliss. The opinion must be exclusively that of, and for brahmacharya only. What is a vow? A vow is that which continues its experience effortlessly. When is the mahavrat of brahmacharya attained? It is the experience that there is not an iota of the thought of abrahmacharya, and no memory of it.

## [10] Confession Avoids Dangers Of Breakage Of Vow

The Lord has said that the vow can only be broken if you break it yourself. How can someone else make you break it? Someone else cannot break it. If vow is broken, once it is taken, then the soul will also leave. Once you have taken the vow it should not be broken. If you do, you must admit and say that now have lost your power and control.

## [11] Power of Conduct

The ideal social conduct means the conduct of the pudgal, the non-Self. This is visible through these eyes. When the other, the real ideal conduct, the total experience of the Self arises, one is considered to have become God. At the moment this, the Self is your darshan (vision), then it will be your Gnan (knowledge) but it will take time to manifest as your conduct, as the experience of the Self. Still, this real conduct has begun because this is Akram Vignan, but it would be difficult for you to understand this.

**Questioner :** What more can we do about ideal worldly conduct?

**Dadashri:** Nothing. What else can you do for the worldly conduct? Staying in the Agnas of the Gnani is the ideal worldly conduct and if ever brahmacharya were added to this, it would be much better. And then only it is considered the ideal worldly conduct with a bonus.

The only key to winning the world is if when the subject of sex does not become the object of sex. Sex exists. It is there everywhere. When no element of involvement in sex remains then the world has been won. The world can be transformed. Others will be transformed by seeing your sheel. Sheel means total purity in the world, combined with the absolute experience of the Self. Otherwise no one will transform. On the contrary

there would be an adverse effect. Nowadays where is sheel to be found?

All the twenty-four tirthankaras have talked about the need for a separate bed and a separate seat for opposite sex because two prakrutis (people, non-Self) are never completely compatible with each other. Therefore, they will keep 'disadjusting' (misadjusting), and hence perpetuation of the worldly life. That is why the Lord had discovered this concept of separate bed and separate seat.

## Section Two

### The Path of Brahmacharya With Awareness Of The Self

### [1] Even A Sexual Impulse Is Dangerous

Even the Lord had fear of sexuality. The vitarags have never had any fear of anything, except of sexuality. What I mean by fear is that if a snake comes in then wouldn't every person lift his or her feet up?

### [2] The Dangers Of The Unsatisfied Appetite Of Sex

Those who are not satisfied in their hunger for food, their chit will roam around food and when they see a restaurant they will get stuck there. Is food the only vishaya, object of satisfaction? There are these five senses and there are so many objects of satisfaction through them. When you have not been satisfied with eating, you will be attracted to more food. Similarly if you are not satisfied in sexual looking, you will keep looking around with all kinds of sexual cravings. When a man has not been satisfied by a woman and vice versa, their chit would be stuck in sexuality. The Lord has called this moha, the illusion and the attachment. It gets stuck the moment you see what has not satisfied you. The chit gets stuck as soon as it sees a woman.

He sees, 'This is a woman'. This is the disease of the man. If a man has this disease then he will see the woman, otherwise he will see only the Self in that person. To see, 'This is a man', is the disease of the woman. Moksha occurs when this disease is eradicated. I am free from this disease now. These thoughts never come to me.

A man and a woman must never touch each other. Therein lies tremendous danger. Until one has become Absolute, one must not touch the other. One atom of sexuality entering you has the potential of ruining many lives. I do not have a single atom of sexuality within me. Pratikraman should be done immediately, if even one atom gets corrupted. Pratikraman prevents any sexual intent arising in the other person.

Ignorance of the Self, coupled with the present worldly knowledge, gives rise to attachment and attraction. If you can visualize the entire life of this woman that you are attracted to, you will be free from the attachment and the attraction. If you visualize with understanding what she looked like in the womb, what she looked like when she was born, when she was a little baby, when she becomes very old, when paralysis occurs, when she is about to be cremated, you do not need to be taught renunciation. People have lost this vision of their worldly reality by what they see today. This is maya, the illusion.

### [3] Endless Claims From the Pleasure of Vishaya

None of the objects of the four senses bother us and the fifth object, the object of touch, involves another living being. This person will lay a claim against you. Therefore the problem lies only in the sex involving a woman. This is called a living 'file'. If you want to stop any further sexual interaction, she would say that it is not acceptable. She would say, 'Then why did you marry me?' Therefore, this living 'file' would make demands. How can you afford any demands? So you must not

have any sexual touch with any living being.

Demands begin because no two minds can become one. Except for the sexual interaction, all activities of the body involve only one mind. Therefore in all the rest of things done by a human being there are no claims or demands.

**Questioner :** Does one enjoy sex with attachment or with abhorrence?

**Dadashri:** With attraction and attachment and later that attachment gives rise to dislike and abhorrence.

**Questioner:** As a result of this abhorrence that follows in sex, aren't more karma bound?

**Dadashri :** It binds tremendous animosity and vengeance. In the absence of Gnan, even if the person does not like sex, he binds karma and if he likes it then also he binds karma. He would not bind any karma in the presence of Gnan.

Therefore, wherever and whichever 'shop' (person) your mind gets entangled in, the shuddhatma, pure Soul within that same 'shop' has the capacity to release you. Therefore you must ask the pure Soul within her to free you from the account and entanglement of sex and abrahmacharya. You would not be able to free yourself if you ask for this release elsewhere. Only the pure Soul within that person will be able to free you from your sexual account.

Sexuality is born out of attraction and from that occurs repulsion. The seeds of revenge in the next life are planted when revulsion and repulsion follows attraction in sex. The world exists on this 'foundation' of revenge. There is no potential for revenge with the mangoes or potatoes.

Whatever happiness you have enjoyed from sex, it is all

borrowed happiness. It was a loan to you. And a loan means that it has to be paid back. You will have no problems once it has been paid back.

### [4] The Enjoying Sex Is Not A Discharge

There was a Maharaj, Jain teacher, who used to say a lot about sex in his spiritual talks but when the topic of greed came, he would not say a word. Some intelligent person wondered why he never talks about greed? He talks about every topic except money. He went to the Maharaj and without his knowledge he opened his small bundle. He saw that there was a gold coin in his book, so he took it and went away. When the Maharaj opened the bundle he discovered that the gold coin wasn't there. He looked for the coin but he could not find it. Next day Maharaj started talking about greed in his discourse and that one must not be greedy.

So if you are involved in sexuality, then it will start leaving you if you start talking about it, because you have started opposing sexuality in your mind. The mind's vote on sex is different from yours. The mind realizes that you have become an adversary and so it's vote will not carry any weight. But people do not say anything about sex because the deceit of sex, continuance in sex, exists within them. Also it is not easy to talk openly against sexuality.

**Questioner :** Some people think that there is no importance of brahmacharya whatsoever in Akram Vignan. They say that everything in Akram including sexuality is only a discharge.

**Dadashri :** This is not the meaning of Akram Vignan at all. Anyone who thinks like that has not understood 'the path of Akram' at all. If he has understood then I would not have the need to say anything about sex again. The path of Akram means that discharge is considered as discharge. But for these

people sexuality does not remain as discharge. They still have severe temptations inside that render them vigorously supporting sexuality with all its attendant dangers. Their continuance in sexuality is because they do not oppose sexuality at all. Has anyone really understood discharge? Discharge is only discharge when one does not interfere in what is discharging.

### [5] Ignorance Is The Root Cause Of Life After Life

The whole foundation of this world is the five vishayas. This is the enjoyment of the objects through the five senses. Those who are free from this are free.

**Questioner :** What is the fundamental difference between vishaya, which is enjoyed through the five senses and kashaya, which are anger, pride, attachment and greed?

**Dadashri :** Kashaya is the cause for the next life and vishaya is the effect of the past life. Therefore there is a tremendous difference between the two.

**Questioner :** Could you explain that in detail please?

**Dadashri :** All the vishayas that are present now are the result of the past life. That is why I do not scold you that if you want moksha then go and stay by yourself; I do not keep pushing you away from your wife, do I? But I have seen through Gnan that vishaya is the result of past life. That is why I have told you to go home and go to sleep, deal peacefully with your files. I destroy the cause of your next life but I cannot destroy the results of your previous life. No one can destroy that. Even Lord Mahavir cannot destroy it. Lord Mahavir too had to remain in the worldly life for thirty years and had a child. The exact meaning of vishaya and kashaya is being unfolded here, but people would not know anything about this. Only Lord Mahavir knew what this meant.

**Questioner :** It is because of the vishaya that the kashayas have arisen, right?

**Dadashri :** No. All vishayas are vishayas but kashayas arise due to ignorance of the Self during the unfolding of vishayas. If Gnan were present, it would not give rise to any kashaya. From where did the kashaya arise? All the kashayas arise from vishaya. But it is not the fault of vishaya. It is the fault of ignorance of the Self. This ignorance is the root cause of vishaya.

### [6] The Self Is Beyond Sex

The nature of vishaya is different and the nature of the Self is different. The Self has never enjoyed any vishayas of the five senses. And yet people normally say that my soul, self, enjoyed the sex. Would the Self ever enjoy anything? That is why Lord Krishna has said, 'The vishayas are delving into vishayas'. This is difficult for people to understand. They will simply say, 'I am the enjoyer'. If they say what Lord Krishna says that, ' The sex is happening in sex, and the Self has nothing to do with it, it is very subtle', they will abuse this knowledge and become even more indiscriminate in sexual matters.

### [7] The Science Of Attraction and Repulsion

This has all arisen from attraction. The whole world exists due to small and large attractions. God has no role in this. It is only due to attraction. The interaction between a man and a woman is also attraction. The attraction between a man and a woman is just like the attraction between a needle and a magnet. One is not attracted to all the women. Only if parmanus (atoms) were similar then attraction would occur with that woman. After the attraction occurs if the man decides that he does not want to be attracted, he will still be pulled towards her.

**Questioner :** Isn't that an account of the past life?

**Dadashri :** If you think that as account of the past life then the whole world would be considered an account of the past life. But attraction occurs because there is an account of subatomic particles between the two. At the moment the attachment that arises is not really an attachment. If there is a needle and a magnet, and if the magnet is turned then the needle would start moving, although there is no life in the two. Yet, because of the quality of the magnet there is attraction between the two. Similarly, when there are suitable atoms in the body, attraction occurs with that person. There is a magnet in the other. There is an electric body in this. Just as the magnet attracts metal and not any other metals, the attraction occurs only between certain bodies. It is because of electricity that these atoms arise and are attracted. Just like the needle and the magnet, did anyone else get involved? Did we teach the needle to start jumping up and down in the vicinity of a magnet?

Therefore, this body is all a science. Everything occurs scientifically. Now, when attraction takes place, one would say, ' I am attracted'. Does the Self get attracted or attached? The Self is vitarag, eternally unattached. The Self is beyond attachment and abhorrence. This is all an illusion and if this illusion leaves, there is nothing.

**Questioner :** Is there a need for pratikraman for attraction?

**Dadashri :** But of course! If attraction or repulsion occurs to this body then you have to tell Chandubhai, 'Chandubhai, attraction is occurring therefore do pratikraman', then the attraction would stop. Both, attraction and repulsion are the causes for wandering life after life.

### [8] The Scientific Guide for Brahmacharya

This type of book has never published in Hindustan. You

would not find such a book in Hindustan. This is because those who attained brahmacharya in all its glory did not stay behind to tell others. And those who are not true brahmacharis have remained to talk about it but they have not written anything about it. If they do not attain full brahmacharya then how can they write? One cannot openly discuss the faults they themselves carry. The twenty-four tirthankaras, who had attained total brahmacharya are all gone. Krupadudev has also talked about this a little.

Only the people who have read our book on brahmacharya can practice brahmacharya. Otherwise do you think it is easy?

**Jai Sat Chit Anand**

# Books of Akram Vignan of Dada Bhagwan

1. **Adjust Everywhere**
2. **Ahimsa : Non-Violence**
3. **Anger**
4. **Aptavani 1**
5. **Aptavani 2**
6. **Aptavani 5**
7. **Aptavani 6**
8. **Aptavani 9**
9. **Autobiography of Gnani Purush A.M.Patel**
10. **Avoid Clashes**
11. **Brahmacharya : Celibacy Attained With Understanding**
12. **Death : Before, During & After...**
13. **Flawless Vision**
14. **Generation Gap**
15. **Harmony In Marriage**
16. **Life Without Conflict**
17. **Money**
18. **Noble Use of Money**
19. **Pratikraman : The master key that resolves all conflicts ( Abridge & Big Volume)**
20. **Pure Love**
21. **Right Understanding to Help Others**
22. **Science of Karma**
23. **Science of Speech**
24. **Shree Simandhar Swami : The Living God**
25. **The Essence Of All Religion**
26. **The Fault Is Of the Sufferer**
27. **The Guru and The Disciple**
28. **Tri Mantra : The mantra that removes all worldly obstacles**
29. **Whatever Happened is Justice**
30. **Who Am I ?**
31. **Worries**

# PRAYER TO PURESELF

Oh Pure Soul within me! You reside within all living beings, just as you reside in me. Your divine form is my real form . My Real form is “Shuddhatma.” (Pure Atma).

Oh Shuddhatma Bhagwan ! With infinite devotion and oneness, I offer my salutations to you. I confess unto you, all mistakes * that I have committed in my ignorant state. I sincerely repent for these mistakes and ask for your pardon. Oh Lord ! Please forgive me, forgive me, forgive me and give me the strength not to repeat these mistakes again.

Oh Shuddhatma Bhagwan ! Please bless us all with such grace that this separation from you disappears and we attain oneness with you. May we remain One with you at all times.

(* Recall the past mistakes that you have committed)

## Pratikraman : Process of Divine Apology

With Dada Bhagwan as my witness, I offer my salutations to the Pure Soul who is totally separate from the mind, speech and body of * _____

I recall my mistakes (aalochana) **

I apologize for these mistakes (pratikraman)

I affirm not to repeat these mistakes again (Pratyakhyaan)

Dearest Dada Bhagwan ! Grant me the strength to act in accordance with this firm resolution.

* name of the person hurt by you.

** recall the mistakes you committed with this person.

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**Website : www.dadabhagwan.org**

## The Bliss Of Freedom From All Sexual Impulses

This book has come forth to give people an understanding about all the dangers of sexuality and all the benefits of brahmacharya. With the exact understanding of the vast benefits of brahmacharya, one would be inclined to follow the path of brahmacharya and would oppose sexuality from all aspects. Everyone agrees that brahmacharya should be practiced. But how should it be done? No one has ever shown the way. In this book you will find the precise clear road. People will be shocked to read the horrors of current and future dangers of sexuality and would say, 'We never knew this!'

-Dadashri

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